Church Life

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THE PASTOR'S MESSAGE

All things make way this month for Christian Endeavor! It may not be out of place for the Pastor to testify how near to his heart are the young people who give themselves so heartily and with a spirit of such fine consecration to this branch of our church work and life. Some of our most faithful members, some of those who are "instant in season, out of season, always abounding in the work of the Lord," are to be found amongst these loyal and true-hearted Christian Endeavorers. We are singularly fortunate in this respect as a church.

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The days of ebullition and ecstatic enthusiasm have departed—probably forever. At the Endeavor convention in Boston some fifteen years ago 56,000 young people were present. A gathering of such size nowadays is simply unthinkable. Then nearly every large city church had an Endeavor Society of from 150 to 300 members. Now the numbers have not only dwindled in a most startling way, but some churches have abandoned the young peoples' societies entirely. Under the circumstances the vigor and earnestness of our own Endeavorers afford us cause for great gratitude and joy.

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Last month I addressed a special message to busy people, and especially to the men who are so "cumbered with a load of care" that they can find no time for personal work in the salvation of souls. Almost every month I receive "return messages" from people who have read my words of greeting and suggestion. These I rarely publish but I cannot refrain from inserting in my message this month the following lines from a prominent and successful business man:

"I pause a moment amid the turmoil of business this morning, and dispatch you a line, for I want to say that I was thoroughly impressed with your message to your people in the "Church Life" for May, and I heartily agree with you. I don't know when anything has impressed me as much as this message of yours has.

"I could not refrain from writing you, Doctor, for you are exactly right about this thing of neglecting to speak to our friends and acquaintances of the Eternal Life. Let me say to you that this forceful message of yours has not only impressed me temporarily and outwardly, but it has gone down deep in my heart and I mean to act on it, and from now on I trust that I shall be such a Christian that I shall be instrumental in winning many into the Kingdom."

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Dr. Howard Crosby once said: "New York will be evangelized when every Christian becomes an evangelist." Surely every full-grown man in our city of Chicago, who has ordinary common sense and who believes in Jesus Christ with all his heart, should be an evangelist, a soul-winner. How else can we convert Chicago, to say nothing of the regions beyond? The preachers can't do it alone, nor the women alone, nor the Sunday-school teachers alone, nor even all of these combined. "All at it" is the remedy.

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The reports at the meeting of the Chicago Association showed a net loss of sixty-seven members. Our own church reported a slight gain. The fact that not all the manifold efforts of all the 25,000 members in all the seventy-seven churches of the great Chicago Association resulted in an absolute loss of membership, should surely "give us pause" and bring us to our knees. Do we not sorely need an army of "soul-winners?"

Your affectionate pastor,

Austen K. de Blois.

Christian Endeavor Christlike Endeavor

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A FEW FACTS ABOUT THE CHRISTIAN ENDEAVOR MOVEMENT.

The story of the Christian Endeavor movement is rapidly becoming a familiar one, and yet it has a romantic interest that time can never render commonplace. The society originated in a revival which, in the winter of 1880-81, blessed the Williston Church of Portland, Me. There had been for some years much earnest work in that church with the young people. Rev. Francis E. Clark, the pastor, had been conducting a large pastor's class of boys and girls, whose members were bound to their work by a pledge very similar to the present Christian Endeavor pledge. A girls' missionary band had been conducted by the earnest wife of the pastor, and so, when it seemed necessary to introduce new methods in order to set to work the enthusiastic young converts made by the revival, the soil was all ready for the planting.

The First Society.

On the evening of February 2, 1881, the first Young People's Society of Christian Endeavor was formed in the pastor's study, with essentially the present constitution, pledge and methods of work. The first president of the society, Mr. Granville Staples, has since been active in the Christian Endeavor movement.

So successful was the society in the Williston Church that Dr. Clark was led to publish an account of the new methods of work for young people. His article, "How One Church Cares for its Young People," published in August, 1881, created wide-spread interest, and like societies began to multiply. Before the end of the year five more societies were formed, one each in Massachusetts, Rhode Island, Maine, Vermont and Ohio.

The First Convention.

Without concerted effort and almost without notice the Christian Endeavor ideas were scattered abroad, and took root in widely sundered localities. A little more than a year after the first society, when only six societies were recorded, June 2, 1882, the first Christian Endeavor Convention was held at the Williston Church.

By the time the second annual convention was held the societies had grown to fifty-three in number; forty-one of these were in New England, five in New York and the rest scattered throughout the West as far as California.

In March 27, 1884, the Christian Endeavor cause took another step in advance with the formation of the first Junior Society at Tabor, Iowa. In November, 1885, the first state union was formed—that of Connecticut. At the convention in 1885, held at Old Orchard, the famous seaside resort in Maine, the United Society of Christian Endeavor was founded and incorporated. To this convention, also, came the good news that the movement had reached foreign countries, and societies were reported from China, the Hawaiian Islands, and other distant regions. The first local union—that of New Haven, Conn.—was organized in January, 1886.

In October, 1886, another great step in advance was taken in the establishment of the Christian Endeavor Organ, The Golden Rule. This paper by its wide circulation and powerful influence has contributed very largely to the multiplication and usefulness of Christian Endeavor societies.

Another great step was taken after the sixth National Convention held at Saratoga, when Rev. Francis E. Clark, the founder of the movement, accepted the call of the convention, resigned his pastorate in South Boston, and became president of the United Society and editor-in-chief of The Golden Rule. Soon after his assumption of these duties, in the spring of 1888, he made a journey to England, and laid the foundation of the Christian Endeavor growth in the United Kingdom. It was during this year that there was inaugurated the practice of observing Christian Endeavor Day, the Society's anniversary, a day which has now become noteworthy wherever Christianity is known.

Each convention since the formation of the society has excelled its predecessors in enthusiasm as well as numbers.

During 1891 and the following year was worked out the settlement of the most important problem that had confronted the Christian Endeavor movement, the determination of its relation to the denominational young people's societies. Three solutions have been accepted by different branches of the church. One is that of the Baptists, who admit into their Baptist Young People's Union all Baptist Christian Endeavor societies, without change of name or constitution. Another is that of the Methodists of Canada, whose societies are changing their names to "Epworth League of Christian Endeavor." The third and most widely accepted solution is that of adoption of the Christian Endeavor Society as the denominational young people's society, denominational authorities simply recognizing the existence of the Christian Endeavor societies in their church, and fostering and guiding the movement among their own young people.

Around the World.

In 1892 Dr. Clark with his family set out on a journey around the world in the interests of Christian Endeavor, the purpose of this year of travel being to inspire the Christian Endeavor societies already formed in the foreign countries, learning how Christian Endeavor adapts itself to new conditions, and prompting the home societies to a deeper interest in the missionary countries visited. The journey covered more than twelve nations, and the results obtained were all that could be desired.

At Boston, in 1895, for the first time, the Endeavorers carried on, in connection with the

convention, a great evangelistic campaign, holding meetings in factories, stores, markets, hospitals, saloons, jails, missions, wharves, streets, and engine-houses. One of the most important events of the convention was the formation of the World's Christian Endeavor Union, with Dr. Clark for its president.

Among the most important of Christian Endeavor specialists are, the work among the lifesavers along our sea and lake coasts, work among the sailors, carried on by the Floating Society of Christian Endeavor; the Travelers' Christian Endeavor Union of America, made up of Christian Endeavorers who are commercial travelers and work among prisoners. Christian Endeavor has taken root among the different nationalities found in the United States, and among the North American Indians.

During the past year there has been a vast amount of work done by Endeavor societies all over the country. In many cities they have conducted evangelistic services in the open air, in tents, in prisons, and hospitals, on board ship and wherever, in fact, opportunity offered. They have been active everywhere for the advancement of the temperance cause. Christian Endeavor is training more efficiently today than at any previous time in its history the young people of this country in their civic duties by a study of such works as Dr. Strong's "The Challenge of the City." The problem of the foreigner, the stranger within our gates, is recognized by many societies. The interest in Home and Foreign Missions is increasing among Christian Endeavor Societies all the time.

World-wide Christian Endeavor.

The growth of Christian Endeavor in the United States has been marvelous, but this movement has not been national—it has been world-wide and has taken root in seventy-two foreign countries.

Beginning with our next door neighbor on the North, the Christian Endeavor movement in one sense had its origin in Canada, since Dr. Clark was born there, and some of its most interesting developments have taken place in the Dominion. Among the Canadian denominations the Presbyterians and Methodists have the largest number of Endeavor societies, though many are found also among the Baptists, Congregationalists and Christians. In 1896 the Canadian Provincial Unions sent delegates to constitute a general Christian Endeavor Union for all Canada, which held its first convention very successfully at Ottawa. During the past year Christian Endeavor has made headway in Canada. The Christian Endeavorers have interested themselves in civic righteousness, engaging especially in the battle against the saloon. Alaska contains several interesting societies.

The Christian Endeavor movement is growing with great rapidity in Old Mexico, and societies are found in at least three countries of South America, Colon, Chile and Brazil.

After America and Great Britain, Australia is the country which shows the greatest numerical strength, with 2,926 societies. It is claimed that the first Christian Endeavor Society in the Island Continent was formed in the City Tabernacle Baptist Church of Brisbane, Queensland.

Christian Endeavor has existed in the Sunrise Empire since 1891, the Japanese United Society of Christian Endeavor being organized in 1893. Under the enthusiastic work of the leaders of this movement in Japan the societies have largely increased. The growth of Christian Endeavor in the Chinese Empire has been vigorous and encouraging. The first society was formed in 1885 at Foo-chow. In 1893, soon after Dr. Clark's visit, a Chinese United Society of Christian Endeavor was organized at Shanghai, Since that time many societies have been formed in different parts of the kingdom.

A goodly number of soceties of Christian Endeavor are to be found in the Baptist missions of Burma, and the missionaries of India of all denominations are founding many societies among the natives in the missions under their care. India Endeavorers are very enthusiastic. In Persia the society is strong and doing good work and in Syria, the progress is satisfactory.

Societies are found well scattered over the continent of Africa. In South Africa there are two Christian Endeavor Unions—one in the Dutch Reformed Church and the other among the English-speaking Protestants. More than 500 societies are hard at work. Christian Endeavor has also found its way to the darkest parts of this great continent. A thousand miles up the Congo there is a society whose members a few years ago were ignorant cannibals, and at another point, where ten years ago there was nothing but idolatry and cruelty, there are today a flourishing church and a Christian Endeavor Society, whose members are all evangelists. They are building an "Endeavor chapel."

Laboring under immense disadvantages, Christian Endeavor in Turkey and in all Mohammedan lands has still made progress. Most of the Turkish societies exist in Asiatic Turkey. Up to the present year Armenian Endeavors have not even dared to wear the Christian Endeavor badge or pin, and a Christian Endeavor union would not have been allowed by the government at all.

The European Christian Endeavor Union is composed of the national unions of Great Britain, Germany, France, Russia, Sweden, Norway, Hungary, Switzerland and Spain. In all of these places there are many thriving societies. The growth of the movement in England was at first slow, but has now become very rapid. The Irish and the Scotch have societies so numerous and zealous as to render necessary for each a national union. The Endeavorers of Wales are also many and enthusiastic.

In addition to the countries enumerated above, societies are to be found in other places, including the Islands of the Sea. Christian Endeavor is indeed world-wide.

CHRISTIAN ENDEAVOR SOCIETY OF FIRST BAPTIST CHURCH—1888-1907.

It was not many years after the organization of the National Society before the young people of the First Baptist Church caught the spirit and enthusiasm of Christian Endeavor, and in the year 1888 a Christian Endeavor Society was formed with Mr. A. G. Lester, now a member of the Hyde Park Baptist Church, as the president.

The society started out very auspiciously, with a large membership which at the end of the

first year aggregated seventy-seven. The society continued to grow in interest and zeal, as well as in numbers, under the efficient leadership of such men as Mr. R. B. Twiss, Prof. William H. Runyon, Mr. Ellington, Mr. Bowman Lingle, Mr. Charles Pienkowsky and others. The membership continued to increase, and the meetings, held on Friday evening, were large and enthusiastic, and young and old alike were interested in this flourishing society, and the work it was doing. For the members of the society not only had faith in God and themselves, but showed their faith by good works.

The members of the society did excellent evangelistic work, holding open air and tent meetings and assisting to a large extent, at Raymond Mission. They had a systematic method of calling on the sick and absent members and in soliciting the young people of the church and neighborhood to join in the activities of the society as members. They visited other Christian Endeavor societies and brought back to their own young people inspiration and renewed interest.

Financially, the work of the society was unsurpassed. The young people gave freely and cheerfully of their means. They raised large sums for missionary work including Raymond Mission, and for city, national and world-wide Christian Endeavor work as well as a goodly sum to carry on the work of their own society. This was the condition of the society for many years, but the wave which carried so many of our church people southward, necessarily and evitably affected the young people's society.

Although the interest continued the same, the membership materially decreased in numbers until it was deemed expedient to consolidate the Intermediate Society (which was not in a very flourishing condition) with the Senior Society. This combination was affected in February, 1907, the superintendent of the Intermediate Society, Mr. Cassius Williamson, becoming president of the combined society.

THE CHRISTIAN ENDEAVOR SINCE FEBRUARY, 1907.

For years the regular "Endeavor Night" at First Church was Friday, on which evening the weekly prayer meeting was held. For some time previous to 1907 the Intermediate Society had held its meeting Sunday evening prior to church service. It was felt by all concerned that a union at this time of the two societies would strengthen the cause of Christian Endeavor and the interests of young people in the church. The Sunday night society was composed largely of young people of senior age, and it was becoming more and more difficult to keep up the attendance Friday nights. So, after careful consideration, the two societies decided to join forces and hold one meeting on Sunday evening, as nearly all societies do at the present time.

A new era dates from this change in our young people's work. Entire re-organization was affected. Miss Florence Huskey, Senior president, who was soon to leave the city, resigned, and Mr. Cassius J. Williamson was elected to fill the vacancy. He was also re elected July 1, 1907, for the remainder of the year. Since the uneon and after revisio nof the lists the enrollment has averaged forty five to fifty and attendance, about thirty.

The union of the two organizations was attended by renewed interest and activity on the part of all members, and several new members were acquired. During the winter and spring two mission study classes were conducted—one on India, led by Miss McCalla of the Moody Bible Institute, one on China, led by the assistant pastor, Mr. Kennan. In June the customary Monday evening open air gospel meetings held at the Thirty-first street entrance of the church were commenced. Mr. Van Meter and Mr. Keiman both lent their services and the meetings continued throughout the summer, ending in September. Several socials were held in the fall.

For the first six months' term of 1908, Robert C. Leland served as president. A strong effort was made to arouse enthusiasm in a "Red and Blue" competitive contest, in which both attendance and addition of new members counted toward the score. Several new members were brought in on each side and the attendance and interest in the meetings notably increased. Two socials were held during this time, one being given by the losing side, to the winners.

That mission study this winter proved more popular than ever was evidenced by the numbers and spirit at Mr. Kennan's class studying alients or Americans, or the immigration problem. As an innovation the class met each week at the home of some one of the members. The plan seemed very popular and not wholly unsuccessful.

About this time the church choral club was organized. The club has been royally supported by Endeavorers at all times, its membership being largely composed of members of the society.

As summer (1908) approached the usual open air meetings were again undertaken, with the aid of Mr. Van Meter. Our pastor and deacons in an effort to bring the Sunday evening service to the people, requested the society to give up their regular Sunday night meeting and change their open air service to Sunday evening, joining forces with the church people, and holding the aftermeeting in the church auditorium. This was done throughout July and August with larger resulting evening church audiences than for many years previous, though no regular preaching service was held.

Miss Clara de Clerq was president during the last six months of 1908. The mission study work this year was undertaken by Miss Schuyler of the Women's Missionary Training School; the subject, "The Challenge of the City," by Josiah Strong. Much real study was accomplished in an effort to comprehend the problems of Christianity in the modern city. This term also witnessed the strengthening of the financial end of the work. Mite boxes were given out and the missionary offerings of the society increased. One very successful progressive social was conducted. Two of our members, Miss Bucklin and Mr. oFster, were elected to the executive committee of the South Division C. E. Union for the year commencing July 1, 1908.

Since the early part of 1907 there has been no Intermediate Society in the church. However a Junior Society was organized last fall with Miss Alice Carter superintendent. This work

has continued and is now conducted by Miss Clara de Clerq. The little folks meet Sunday afternoons at the church.

The present year started with Miss Sylvia Bucklin, president. On account of her removal from the neighborhood she was compelled to resign and Miss Gertrude de Clerq has been elected in her place. The general condition of the society at present is good.

In attempting to estimate the actual worth of the society in the extension of Christ's kingdom in the church and community, which we are obviously led to do when recounting its history for a period, we are at a decided disadvantage. Good works in the kingdom cannot be measured by figures nor spiritual gain by a yardstick. The work of the missionary committees for the last three years in carrying forward the campaign of missionary education, is excellent. The efficacy of the evangelistic program of the summer months is unquestionable. The society has endeavored successfully to uplift in a social way too. But in the final analysis the efficiency of the society may be most accurately measured in the effect upon the lives of its members themselves, who as we know come and go—in fact the constantly changing membership is an important problem with the society—and that effect may not be always apparent to others.

One thing is clear. Young People's work today is firmly established and occupies a place in the church as important as the Sunday-school. Let us pray that the Young People's Society of the First Church shall fill this place as God would have it, and that its members shall, with Paul, "forgetting those things which are behind, and reaching forth unto those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus."

June 12, 1909. Robert C. Leland.

CHRISTIAN ENDEAVOR NEWS ITEMS.

By E. Harting and F. Wolters.

Miss Helen Todd who has been teaching at Stillman Valley, is at home again, returning June 13.

Have you noticed the tennis court next to our church? Those wishing to play, we would be glad to see Saturday afternoons.

We are sorry to hear of the death of Jack Cameron's father who died Tuesday, June 8, after a long illness. We extend to Jack our deepest and heartfelt sympathy.

Harold Bennett, a member of the Lorimer class, is working in Trinidad, Col. He will be back with us in the fall.

Don't forget the C. E. boat-ride to Michigan City on the new steamer "United States," on Saturday, June 26. For further particulars see any officer of our C. E.

Miss May Fralick, who is at present teaching at Menominee, Mich., will be with us again in a few days.

Several members of our Sunday-school are entered in the Cook County Bible Class tennis tournament. With our large representation we ought to win at least one trophy. Those entered are, Mr. and Mrs. R. Ridley, Miss Medora Goggins, Messrs. Smiley, Bennett, A. Hartung, Wolters, E. Hartung.

Miss Medora Goggins was a guest of Miss Amy Leslie for a few days at her summer home at Lake Marie, Antioch, Ill.

Messrs. E. Hartung and F. Wolters will spend part of the summer touring the West, expecting to take in the exposition at Seattle and the wonders of the Yellowstone.

For the last four Sundays Miss Clara de Clerq has taken charge of the Primary Department in our Sunday-school, during the absence of Mrs. Thomas.

Adrian Webster spent a few days at Champaign during the Illinois interscholastic athletic meet.

Two of our present Sunday-school teachers, Mr. and Mrs. Robert Leland, will leave us shortly to take up their work in the Washington Park Baptist Church.

Everybody is cordially invited to attend our C. E. meetings at 6:45. Come for the song service. Our meetings are always helpful.

Miss Helen Heath intends to spend her vacation at Berrien Springs, Mich.

Miss Christine MacFadden is spending her vacation near South Haven, Mich.

We were glad to have such a fine delegation from our society at the election rally held at the Sixth Presbyterian Church. Twelve of our members were present.

Miss Gertrude de Clerq expects to attend the summer school of Missions at Winona Lake, Ind., June 26 to July 3, as a representative of the Woman's American Baptist Home Missionary Society.

Miss Laura Pearson will leave for her home in Denison, Iowa, this week. Both Miss Pearson and her brother, who left the city some days ago, have been regular attendants at our Christian Endeavor meetings, and we will miss them greatly. We hope they will locate near our church when they return to the city in the fall.

We are glad to report that Mrs. Samuel Foster, who has been ill for several days, is much better again.

Miss Taylor, of Washington, D. C., has taken up her residence in Chicago and expects to become a member of the Christian Endeavor Society.

We ought to feel a deep interest in South Division, as two of our members hold office in the Division; Miss Sylvia Bucklin is the secretary and Miss Clara de Clerq is superintendent of the prayer meeting work.

On June 13 our pastor gave the Endeavorers a very interesting talk on "The Life of Frances E. Willard."

COMING C. E. EVENTS.

June 26—Annual C. E. boat-ride to Michigan City in the new S. S. "United States," Saturday afternoon, June 26, at 2:30, from Clark street bridge.

July 7-12—Annual Christian Endeavor convention at St. Paul, Minn. Round trip ticket, $12.

WHAT CHRISTIAN ENDEAVOR STANDS FOR

A tree puts forth new leaves every year, but it does not change its roots. It simply lengthens and strengthens them. The roots of the Christian Endeavor tree, wherever it grows, are,

1. Confession of Christ.

2. Service for Christ.
3. Fellowship with Christ's people.
4. Loyalty to Christ's church.

With these roots the Christian Endeavor tree will bear fruit in any soil. Cut away any of these roots in any clime, and the tree dies.

Rev. Francis E. Clark, D. D.

INTERMEDIATE SOCIETY OF CHRISTIAN ENDEAVOR.

For a long time it was felt that an Intermediate Society was needed for the young people of the church. Accordingly a few of the young people gathered together with Dr. de Blois and drew up a constitution and by-laws for such a society. October 19, 1904, the young people were asked to attend a meeting to form such a society. They adopted the constitution and by-laws and appointed a nominating committee to present the names for the officers of the society. The following were the officers elected by the society:

President—Mr. Walter Leland.
Vice President—Mr. Henry Chase.
Secretary—Miss Lillian Linihan.
Treasurer—Mr. Julius Lackner.

Chairmen of Committees.

Missionary—Mr. Robert Leland.
Social—Mr. Adrian Webster.
Lookout—Miss Hattie Todd.
Prayer Meeting—Mr. Samuel Lingle.

Mr. Cassius Williamson was chosen as superintendent of the society. Their term of office expired in January, 1905. Mr. Julius Lackner was then elected president. In July, 1905, Mr. Fred Wolters was elected president, in January, 1906, Mr. Wolters was re-elected, in July, 1906, Miss Lillian Linihan, in January, 1907, Mr. Ernest Hartung.

In February of 1907, it was thought impracticable to keep up the Senior Society on Friday nights and the Intermediate on Sunday evenings. By this time those in the Intermediate Society had become old enough and interested enough to belong to a Senior Christian Endeavor. The membership of either society was not large, in fact small. So it was thought by many that it would be well to combine the two societies. On February 10, 1907, the executive committees from the two societies met with Dr. de Blois to discuss such a plan. They decided to propose it to the society. Accordingly it was brought before the Christian Endeavor Society on Sunday evening, with some representatives from the Senior Society there, and after much discussion it was voted to consolidate. Reorganization committee was appointed and it presented to the society a revised constitution and by-laws and officers for the united society. On Sunday evening, February 24, 1907, was held the first meeting of the consolidated society. It took some time to get used to this new form, but afterwards it was thought the best thing possible that could have been done. The officers for this united society were as follows:

President—Mr. Cassius Williamson.
Vice President—Mr. Ernest Hartung.
Secretary—Miss Helen Heath.
Cor. Secretary—Miss E. Pickett.
Treasurer—Mr. Samuel Lingle.

Hattie Lois Todd.

OUR MEMBERS.

From a column article printed in the Yankton Press of recent date we learn, with much pleasure, that Mrs. Alma Oliver Ware, who was one of our most efficient workers in the Sunday school and had charge of the Teachers' Training Class before she went last fall to Yankton, S. D., has been appointed a delegate to the National Educational Association at Denver, where she will present a paper upon Kindergarten work.

From the same source in another issue it is learned that the Yankton Board of Education is considering the proposition of establishing a Kindergarten Training School with the hopes of retaining Mrs. Ware as its head, because of the fact that she has done such good work in Miss Alice Daugherty's school, as to commend the approval of the Yankton Commercial Association and of the half dozen or more clubs and associations who are urging the Board of Education to establish such a school.

While we should appreciate having Mrs. Ware back again with us, we are glad to know of her merited success.

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Mr. and Mrs. E. P. Strandberg and family have moved to Hyde Park.

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Mrs. Pollard has been quite seriously ill, but we are glad to know that she is now slowly recovering.

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Miss Mitchell, of 3020 Indiana avenue, is, we are pained to learn, very critically ill. She is greatly beloved in our church and we trust that her life may be spared.

IN MEMORIAM.

Mrs. Heath.

In the passing away of Mrs. Monroe Heath our church has lost one of its oldest and most honored members. During the long years of her connection with the interests and activities of the First Baptist Church she evinced the most constant devotion to its welfare. By her sympathies and her personal efforts, and by large and generous gifts, she aided every good cause. Her character was to the last degree unselfish and noble. She had been a widow for some years and had lived with her children. Her husband was at one time mayor of the city of Chicago.

Miss Grace Sabin.

Another member of our church, Miss Grace Sabin, daughter of Mr. and Mrs. O. C. Sabin, has recently gone to the Better Land. Her Christian life was modest and unassuming. Her daily duties were undertaken in His name. We extend our heartfelt sympathy to the beloved father and mother and family in their hour of great bereavement.

WOMAN'S MISSION CIRCLE.

The May meeting of the Mission Circle had an attendance of thirty-five. We were glad to greet some former members of the Circle who have returned with unabated interest in the work.

The program held much of value. The report of the annual meeting of the W. B. F. M. S. of the West reproduced much that made that gathering an especially good one.

Miss Downe told of the valuable work done by the representatives of the W. B. H. M. Society on Ellis Island, and gave many pathetic stories connected with the incoming of these strangers which showed the need of the ministrations of these angels of mercy. Dr. May Fowler Thompson gave incidents from her own life as a medical missionary in Burma.

Mrs. Davis added to the pleasure of the meeting by an attractive solo.

The bright sunshine on June 11, brought a goodly number to enjoy the closing meeting of the Mission Circle. With our guests from the Training School we numbered seventy-five. After the devotional exercises our president spoke of the loss sustained by our Circle in the death of Mrs. Monroe Heath, so long an interested attendant and a generous giver to the cause she loved.

Words of welcome were spoken to the Senior class of the Training School and Miss Church introduced the students, saying that eight nationalities were represented in the twenty-four graduates.

Miss Johnson spoke for the German students. Miss Maris, two years ago entering the school from Russian Poland, will work among the Polish people of Milwaukee. Miss Brown will become a church worker in New York City. Miss Weyburn and Miss Curtis represent the students that come from the Southland to enjoy the advantages of the Training School. Miss Evans of Colorado, is under appointment to take charge of the girls' school in Ongle, India. A beautiful consecration hymn was sung by Mrs. Downe. The class also provided a musical number.

The subject of Industrial Missions was introduced by Mrs. W. E. Smith who traced the rise and growth of this practical form of mission work in a very interesting way. Mrs. Pickett followed with an account of MacKay's work along these lines in Uganda, and Mrs. Donnelley told of India's problems as she had come in touch with them, in her visit to the Orient, and described the work of the best industrial missions. After prayer by the pastor, the Circle adjourned to meet October 8. A pleasant social hour was enjoyed before separating for the summer vacation.

THE WOMEN'S BENEVOLENT SOCIETY

The Women's Benevolent Society held its last meeting for the season May 28, with a very large number in attendance. This meeting was made a very pleasant social affair, the table filled with delicacies being a center of attraction the toothsome dainties contributed finding ready purchasers. In this way a nice little amount was added to our fund for repairs.

A floral gift of love and appreciation was given to our beloved president, Mrs. Clifford Williams, who has given so much thought, time and energy to the different branches of work, as well as the endeavor to raise funds to assist in the church work.

We hope the vacation in the country may be a great benefit and that she may build up in health and strength. To quote Lowell, may she find this "The blithe season comforts every sense, sleeps all the brain in rest, and heals the heart."

Mrs. Humphrey gave us a most delicious luncheon at the usual hour, which was much enjoyed by the large company of women.

Soon we shall be scattered for the summer. Some have already gone in search of a change and the quiet so much needed at the close of a busy winter. These last meetings sadden us in a way, as we look back over the pleasant times we have enjoyed together, but we shall hope for the glad reunion in the autumn. Just now—

"No other days are like the days of June,
They stand upon the summit of the year
Filled up with sweet remembrance of the tune
That wooed the fresh spring fields;
They have a tear—for violets dead;
They will engird full soon
The sweet, full breasts of summer drawing near.

Each matchless morning marches from the East
In tints inimitable and divine;
Each perfect noon sustains the endless feast,
In which the wedded charms of life combine;
Sweet evening waits till golden day, released
Shall lead her blushing, down the world's decline."

—G. E. J.

SUNDAY-SCHOOL WORKERS.

It is with pleasure that we again report progress in the regular Friday evening teachers' and Sunday-school workers' meetings. It has been a month of profit and interest. On May 14, Deacon Raymond treated us to a very full and explicit exposition of the lesson, which was greatly enjoyed by all present. On May 20 the superintendent announced that he expected to be out of the city for a few weeks and appointed leaders for the five following meetings, so that the interest might not lag in his absence. At the close of this meeting all remained for a social half hour, and ice cream and cake were served up bountifully by Sister Warner and her associates, and I am sure the best wishes of all present will be with our good Superintendent Spinney and his wife as they sojourn mid scenes of their early life.

The meeting on May 28 was of exceptional interest owing to the fact that the Teacher Training class was present and retired to an adjoining room with their teacher, Mrs. Wigney, for the purpose of taking a written examination in the child culture course. It is extremely gratifying to report that ten young Misses passed the examination with high average marks, none being marked below 90, while some passed at 100.

This is surely a step in the right direction and what a fine thing it would be if some brother or sister could organize another class composed of young men. They would certainly be greatly helped in their Christian life and work by such a course. Who will be the one to volunteer to take up such a work for the Master?

William Wigney, Sec.

HAIL THE BABIES.

New Names on Cradle Roll.

Gertrude Elouisa Muir, 3032 South Park boul.
Paul John Sullivan, 3115 Michigan avenue.
Kenneth B. Crissman, 3123 Prairie avenue.
Harold Chester Wiederhold, 3047 Calumet ave.
Frances Lena Shreve, 2810 Calumet avenue.
Edna Ellen Young, 4253 State street.
Harry Howard Hall, 5207 Calumet avenue.
Clara Elizabeth de Clerq, 42 Thirty-third place.
Marian Louise Combs, 3227 South Park boul.
Elizabeth Ann Humphrey, 249 E. Sixty-fifth st.
Virginia Isabelle Davidson, 3137 Groveland ave.
Ruth Norton Pienkowsky, 4465 Lake avenue.
Leroy Thaddeus Pienkowsky, 4465 Lake ave.
Ronald Thomas Hamilton, 2951 Indiana ave.
Albert M. Port, 3445 Prairie avenue.
Ermine Day de Blois, 65 E. Thirty-fourth st.
Paul Diffenbranugh, 42 E. Thirty-first street.

Jennie C. Bilton.
Superintendent Cradle Roll.

MEN'S LEAGUE

The Stereopticon Lecture on Colorado.

In the future when we hear the name Allen mentioned it will cause us to remember one of the most pleasant and enjoyable programs the League has ever given.

On this evening which was the 22nd of April, Mr. E. T. Allen a gentleman of fine presence and intelligence, told us of Colorado, our neighbor state on the west.

His lecture was illustrated with eighty-five of the most beautiful colored views it has been our pleasure to look at, the beauty of which attests his ability in selecting his views.

His views and lecture covered the entire subject of irrigation, as practicable to Colorado, its methods of use, its possibilities and the wonderful results obtained therefrom. Also to be observed was the marvelous clearness of the atmosphere. Distances of twenty miles seeming about two miles.

Another thing attracting much admiration in the views was the wonderfully beautiful colors of the rock of the mountains which give somewhat the impression of having been retouched by an artist.

He also took us up the Grand Canyon, and its Colorado River, the beauties of which canyon are praised the world over, by artists as well as veteran tourists who have traveled all over the world.

Originally this river was like any of our rivers, on a level with its banks but have flowed swiftly between its banks for centuries it has worn and washed away the rock bottom bit by bit until now a huge deep chasms yawns over the river a thousand feet or more below the rocky edges, and the color of its water is red, another very unusual thing.

But in this country there used to be an old pioneer whom they called "Cap Kidston" who had the notoriety of being the most proficient prevaricator for hundreds of miles around, he being a sort of Baron Munchausen, and telling the most impossible tales and yet of so amusing a trend as to cause much laughter. As an instance he tells of standing in a valley and spying a bear far up the mountain side and upon having shot the animal, the animal naturally commenced to roll down the mountain side toward him and by the time the bear had reached him he had rolled so far that the great amount of heat generated by the friction of rolling had cooked him, so claimed this "western Munchausen," whereupon he said he sat down and ate of most delicious and tender bear steak.

Mr. Allen also told of and described the wonderful agriculture for which this part of the country is famous. He also showed pictures of the products, showing potatoes large enough so that one will furnish a meal for six, pumpkins the size of a bushel basket, as well as other fruits proportionately large or of more hardy growth than usual.

His audience hung on his every word showing the most intense interest in both what he said and his views which were of the choicest and most beautiful kind. We indorse most heartily Mr. Allen's ability as a lecturer, as well as his pleasing personality and interesting manner, and especially do we compliment upon the beautiful views he showed and we desire to thank him for his kind favor in coming to us.

The twenty minutes previous to the lecture was taken up most pleasantly and enjoyably to all, by Mr. C. A. Havens who rendered one of his usual excellent and choice programs on the pipe organ in our church, which organ for full, beautiful and mellow tone has no equal in the city. The League thanks both of these gentlemen for their kindness.

Signed,
Frank W. Gale.

Men's League Entertainment.

On the evening of Tuesday, May 18, the Men's League of our church held its annual entertainment and gave a splendid program.

Mr. Earl Blades of our church, a pupil of our organist, Mr. Havens, and now organist of the Garfield Park M. E. Church played a fine piano solo for us, which was much appreciated. This was Schumann's "Novellette in F," a most beautiful musical work, as Mr. Blades proved to us, and we would like to have had more of his music but owing to pressure of musical college work he had not found time to prepare encores. He was heartily applauded.

We then had the pleasure of listening to Miss Irene Stolofsky, whom, though we have heard before, we never tire of, her violin playing being of the first order, she playing such fine pieces as Mischa Ellman, the great violinist, plays. Among the numbers she delighted us with were Mendelssohn's Concerto (Andante and Finale) Spanish Song, and a piece of Zarda's. The concerto is fifteen pages long and she had it memorized perfectly, quite a feat for one so young, considering its difficult passages, and length. She is indeed a violin wonder. Applause, hearty and spontaneous, greeted the end of her part.

The next one on the program was Miss Bessie Lee of the Columbia School of Oratory, who recited two or three fine readings, one most decidedly humorous depicting the side talk of an inconsiderate young lady who attended an afternoon entertainment and cares not so long as she has a good time. This piece was "The Matinee Girl," and the other was "Jim," being of a pathetic trend. Miss Lee gave such absolutely perfect imitations and such splendid reciting in both of these pieces and her encores that we feel certain of her success and ability

to please and entertain should she ever desire to make reading her profession. She has unusual talent. She received hearty applause.

Then we had the pleasure of listening to Miss Ellenora Atkinson, a contralto possessed of an unusually good voice, who proved to us that she too is an artist, rendering Schneider's "Bird Raptures," Hildachs' "Lenz," and two encores and then she very kindly consented to sing an extra song much to our delight and pleasure, our pleasure being again shown by hearty clapping of hands.

It was a splendid program and all who heard it felt much repaid for coming and felt the admission should have been double what it was. Those who failed to come missed a rare treat.

The Men's League desires to express its appreciation and thanks to those who rendered this excellent program and also to say we hope it will not be the last time we will have the pleasure of hearing these artists. Signed.

Frank W. Gale.
Department Editor Men's League.

WEDDING BELLS.

Tuesday evening, May 25, 1909, witnessed one of the most interesting events that has occurred in our church for some time past. Miss Edith Gertrude Gale, a young lady who has been a member with us since her birth, was married to Mr. Charles Edward Pennington, a young man of sterling character who has been identified with the Hyde Park Y. M. C. A. for some years. The service was performed by our pastor and assisted by Rev. C. H. Snashall.

The church, in spite of the inclement weather was filled with relatives and friends. Mrs. G. R. Blakesley, a sister of the bride was matron of honor. Misses Helen Gale (sister of the bride), Elizabeth Margaret Knight, Peta Collins and Florence Grimshaw were the bridesmaids. Mr. Nathen H. Bryant was the best man. The ushers were Messrs. Robert Blakeslee, James S. Pennington (a brother of the groom), Earl Newton and Frank W. Gale (brother of the bride).

Mr. and Mrs. Pennington have gone to the Pacific Coast on their wedding tour, stopping off at many places of interest and will return via the Canadian Rockies. On their return they will reside at No. 227 East Fifty-fourth street. The best wishes of the church go with Mr. and Mrs. Pennington and we trust that as soon as they return they will continue to be actively engaged in the work of "Our Master" as they have been heretofore.

CHICAGO BAPTIST HOSPITAL.

The First Church has always been greatly interested in the work and plans of the hospital. Three members of our church, Mrs. R. R. Donnelley, Mr. Charles H. Marshall and Dr. de Blois, are on the Board of Directors, and last year Mr. Marshall, as president of the Board, by his masterly leadership of its affairs, succeeded in bringing the churches into more vital relationship with the institution than they had ever been before.

On the evening of Thursday, June 10, the graduating exercises of the Training School for Nurses were held in our church and the following program was carried out:

Organ Prelude, "Offertoire in F," Loretz—Mr. C. A. Havens.

Invocation—Rev. Frank L. Anderson.

Address of Welcome—Rev. Austen K. de Blois, LL. D.

Song, "Stolen Wings," Willeby—Miss Maribel Tucker.

Address, "Greeting,"—Dr. I. A. Abt, Attending Physician Cook County and Michael Reese Hospitals Department of Pedriatics.

Song, "The Gondolier," Combs—Miss Tucker.

Presentation of Diplomas—Mr. Edwin D. Johnson, President Board of Directors.

Organ Postlude.

Reception to Graduates in Church Parlors.

ASPECTS OF A SPIRITUAL RELIGION.

By J. M. Lowe.

"Let your light so shine." It will shine if you will let it. The spiritual seeks evermore to permeate and control the common life.

"Neath the harsh noises of our day,
A low sweet prelude finds its way."

The good Quaker poet knew. That inner light, fed of course by the true light, led him on and out into a large and beautiful life. Growing old and weary, waving his hand, he said "my love to the world," and fell asleep. A scientist in Scotland, lying full length upon the ground, was studying a heatherbell. A highlander approaching said, "What are you doing?" "Studying this flower," said the scientist, "ever see one?" said he, pulling the flower from the ground and handing both it and the glass to the highlander. As the strong countryman studied the beautiful and delicate structure of the plant, a tear stood in his eye and he said, "I'm sorry you showed me this flower." "Why so?" "Because," said he, "I have stepped on so many of them." Here is the spiritual history of the race in miniature. How many flowers of beauty and of grace have we stepped upon. How many sweet and gentle influences have come creeping modestly into our lives, and we have allowed some coarse brutal thought to crush them.

When there are two possible motives for the conduct of another, it is not only a more charitable, but probably a more truthful, judgment to impute the better motives.—Peloubet.

and Lovellette.

It is a gracious promise of Christ to all who continue in His Word, that they shall know the truth as far as is needful and profitable for them. Christ's scholars are sure to be well taught.—Henry.

Church Life

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Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss, Webster Tomlinson and E. L. Roy at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to CHURCH LIFE for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

THE GLORY OF IT.

By Rev. E. H. Byington.

A boy not ten years old, at a camp, swam in a test one day half a mile. He evidently was much pleased and also had been much praised, for he wrote this letter: "Dear Father: Yesterday I swam half a mile, but the glory is all yours, for you taught me how to swim."

True enough, for when boys and girls do well they have some credit, but most goes to their fathers and mothers. And when they do wrong most of the blame is laid on the shoulders of their parents.

Not long ago a young man was sent to prison, and the chief of police said of his wickedness, "Oh, he gets that from his mother." The blame of his wrong-doing, justly or unjustly, rested on her.

Your public school teachers may never have seen your parents, but they have an opinion of them based on their behavior. I heard a school teacher say, "I do not know Mr. and Mrs. K—— personally, but they must be nice people, their boy is so bright and polite and their little girl so gentle and earnest." I have heard, in other cases, severe opinions expressed about parents, based on the bad behavior of their children. You all are weaving golden crowns or crowns of thorns for your fathers and mothers; you are bringing honor or blame upon them. Christ said, in His prayer to His Heavenly Father, "I have glorified thee on the earth." So every boy and girl can bring glory to father and mother. —Congregationalist.

WOUNDED AFFECTION.

The fibers of our love, penetrating, clinging, vital, are like the tiny rootlets of certain plants, concealed, invisible, yet essential to life that will accomplish its mission.

If one of them is injured, or broken, or its hold in the heart-root loosened, the injury is felt through the entire plant in the weakening of that vitalizing force necessary to completeness.

So if the heart is rudely touched by word or act, by which one of love's rootlets is injured or broken, the entire sensitive, emotional, affectional nature is affected; the heart bleeds, the nerves quiver, the eyes weep, and the shadow on friendship's dial goes backward many degrees, or its warm glowing sun is eclipsed; the bloom, and fragrance, and glory, and joy of life must suffer, for a time, as under the pressure of a cold, clammy, heavy hand.

T. R. Johnstone.

A VALID CHRISTIANITY FOR TODAY.

There is no ecclesiastical terminology or flavor of Anglican sacro-sanctity about Rt. Rev. Charles D. Williams, D. D., Bishop of Michigan. No reader of his new book, "A Valid Christianity for Today" (Macmillan, $1.50 net), would dream that the writer wore cassock and stole and a collar that came together at the back of the neck.

This book consists of eighteen short sermons preached to a congregation of capitalists on Euclid avenue in Cleveland, when the author was dean of Trinity Cathedral. They contain surprises unless one remembers that the writer is a single taxer, as well as member of the Chamber of Commerce, equally welcome in exclusive clubs and in socialist and labor union meetings. To such a man, modern, alert, daring, sympathetic and imaginative, living in the heart of an industrial city, the sins of commercialism, political dishonesty and ecclesiastical hypocrisy loom ominous. Against them he flings the weight of his sturdy personality—and his words come like the Roman sword—short and heavy-driven. He never forgets the "man who is down." "Industries are not to feed men, but men feed industries," he complains. The "negative inhumanity of the modern Dives" deserves not anguish, he asserts. The picture of young girls and women ground up in sweat-shops or forced to lives of shame by greed, of young men driven by thousands into vagabondage casts a shadow upon his loving soul.

The first half of the book is somber-colored by these sins of modern society. Then, as the sermons proceed, the figure of the "universal Christ" drives the shadows before Him. His "democracy," His "extended hand" which gives strength, His divine companionship—these solve the grim problems in society. Pessimism is the "partial view" by which Balak endeavored to persuade Balaam to curse Israel.

The sacramentarian and High Churchman find no comfort in these pages. "We have been too long grubbing among the roots of our religion, trying to prove the authenticity of our sacred books, the genuineness of our traditions, the unbrokenness of our successions, the continuity of our authorities and the validity of our institution. But Christianity is to be proved not by its roots, but by its fruits." Others besides Episcopalians need that reminder.

In the final sermon on the Supreme Value, the faith of the man shines out when he says: "But the day is coming, in God's good time, when, under the reign of justice and equity men will have to worry as little about the material basis of existence, food and drink and raiment as the children in a well-ordered family worry about where their dinner or their beds are to come from. For the Heavenly Father hath provided more than amply in the practically infinite resources of the earth for all the wants of all his children. It is only our maladjustments and greed, or our laziness and incapacity that make want anywhere. When that day comes, we shall have a literal fulfillment of the great promise of our text, 'Seek ye first the Kingdom of God and the rightness thereof, and all these things shall be added unto you.'"

A big, strong, brave man with big, strong message, in which he thoroughly believes, is revealed in these pages. It is a good book to brace the minister and the layman.

Dan F. Bradley in Congregationalist.

MISSING THE POINT.

It is often a positive duty to cultivate an incapacity to see and to hear. For there is such a thing as seeing and hearing a great deal too much; and we make ourselves and others miserable when we do this. There are unkind things, for example, said to us or about us, evidences of others' dislike or antagonism, or—what is harder to bear—their indifference to us, or their desire to snub or humiliate us; and when any of these things come within our range of sight or hearing, we are very likely to devote ourselves to the disagreeable aspects of the case with considerable intensity. That is because self-wounded, suffering, indignant or angry self—is allowed to take control of us just then and give back "as good as we got,"—which always means worse than we got. Then follow bitterness and heart-burning indeed. The only safe way at such a time is to strive to be blind or deaf. Self must be roughly treated to accomplish this; crushed, ignored, trampled under foot, killed. Only when we ourselves thus treat self can we learn the art of not seeing and not hearing: to be so indifferent to the word or act that hurts, that an onlooker would suppose, if watching our face, that we had quite missed the point of what was said or done. The self-mastery that will not see or hear an affront is possible only to one who is Christ-mastered All enemies are helpless against one who thus insists on missing the point.

WHAT IS IT TO BE A CHRISTIAN?

To be a Christian, therefore, in the full orbed sense of the word, is not only to have a theological fortress resting four-square on the incarnate God, but also to shot the guns with the ammunition of a practical and everyday righteousness. Holiness in its primary etymological meaning of wholeness must be the ethical creed of him who would in any modern Antioch call himself a Christian. As against a scholastic seclusion and a non-mingling in the affairs of men one must point to him who said—"My father worketh even until now and I work." As against your busy jumping-jack and shallow chatterbox one must oppose the Leader who meditated in the desert and drank inspiration from the silent Syrian stars. As against a survival of medieval asceticism which interprets Christianity as one vast groan and one long sigh, one must hear the dear voice of friendship sounding out its cheery note from among the roses of Sharon and the lilies of the valley, "I come that ye might have life and life more abundantly!" And as against the money changers in the temple, against the wolves in sheep's clothing, against the whited sepulchres of all kinds of Pharisaism, one must attune the ear so as to hear the hiss of the cords and the lightening cracks of Woe, Woe, Woe—for ethically Jesus was as terrible as an army with banners to iniquity and as mild as a zephyr to virtue or penitent hearts. Jesus was ethically w-h-o-l-e.

Is it too much that the disciple be like his Lord? Some say it is. There is an indefinable, atmospheric affirmation abroad that the ethical ideals of Jesus are impracticable. Certain it is that every community furnishes examples of men who are theologically correct but ethically wrong. Such being the case, to establish ethical soundness is the Christian's present-day great job. The past has groaned and travailed in pain together over theological concepts; the future will have to wrestle with Christian socialism; the present has a task worthy of all its mettle in straightening out and buttressing up ethical soundness. Thou shalt not corner the people's bread. Thou shalt not adulterate the people's drugs. Thou shalt not put formaldehyde in the babies' milk. Thou shalt not weigh sugar on false balances with seventeen holes before a government inspector. Thou shall not offer a secret rebate to the slippery oil can. These are some of the specific commandments in the new decalogue by which an enlightened Christianity is going to make it easier for a good man to do right and harder for a bad man to do wrong. These are some things that point to an increased ethical stability. Take for example the conscience fund of the United States government and the record of fidelity companies. In 1811 the conscience fund of the United States government was begun under the auspices of President Madison. Small remittances had been made before that by people who had defrauded the government and whose consciences had lashed them. Since 1811 these accumulations have received separate entries. The total amount is now over a half million dollars. The last ten-year period for which I have the figures gives a total of $118,452, or one-fifth of the century's accumulation, while the last year of that period, 1905, shows $25,741, or nearly one-fourth of the decade's accumulation in a single year! Several thousand dollars came from a contractor who wrote stating it was for an overcharge. A single dollar was forwarded, marked, "On a bill forty-five years old; right party cannot be found." A woman forwarded a one-cent stamp to ease her conscience over a penny's peccadillo. I, myself, once received two checks in one week to pay for an evaded railroad fare of twenty years ago, and it was sent to me to use as I saw best, because, as the letter said, the original railroad company had passed out of existence. In 1896 the average loss per $100,000 on a fidelity bond was $147. Ten years later the loss had fallen to $110. Evidently ethical righteousness is being trued up nearer the perpendicular. And the work must go on. Hard or not, the moral wholeness of Christ must be exalted as the only ideal and ultimate goal of us all—that moral wholeness which insists that even looking upon a woman with lascivious eye is akin to adultery, and that being angry with a brother without cause is the first step toward manslaughter. What is it to be a Christian? It is to add to theological correctness ethical soundness. It is to be morally whole. This is the present day Christian's great task.—From an address by Rev. E. W. Bishop, Oak Park.

Life had for Him unqualified value—value in its own right. If adorned with wealth, office, religious prestige, it was not thereby more to Him. If scarred with poverty, ignorance, sin and the stain of the parish, it was not thereby less to Him. It was all life, human life; and on the face of life Christ saw the likeness of a child to a Father.—Charles Cuthbert Hall.

CHICAGO BAPTIST NEWS.

Austin—Rev. A. H. Harnley, who has done a good work here as pastor, has resigned, and exects to become evangelist under the Illinois state convention on July 1.

Hyde Park—On May 19 the church tendered a farewell reception to Dr. and Mrs. J. L. Jackson, who are soon to leave for their new home in Sharon, Pa. In a felicitous address, Dr. T. W. Goodspeed, on behalf of the church, presented Dr. Jackson $200 in gold and to Mrs. Jackson a diamond ring. It also continues Dr. Jackson's salary for two months longer. On Sunday evening, May 23, Prof. Herbert L. Willett gave his lecture on Amos and Hosea, this being of particular interest because the church memorial window to Dr. Harper contains the figures of these two favorite prophets of his. Dr. Jackson gave the hand of fellowship to twelve new members at the May communion.

Evanston—Dr. Greene welcomed eight new members at the May communion. Dr. Greene closed his work after a pastorate of twelve years on May 23, and on the following Sunday was preacher at the University of Chicago where he will be a professorial lecturer. On May 19 the church extended a unanimous call to Rev. J. M. Stifler, associate secretary of the Missionary Union, to become its pastor as successor to Dr. Greene. Mr. Stifler, before entering the service of the Missionary Union, was pastor as Roselle, N. J., where he served the church efficiently for ten years, during which period the membership was more than quadrupled. He is the son of the late Dr. J. M. Stifler, for many years professor at Crozer Theological Seminary, and formerly pastor at Hamilton, N. Y. It is expected that he will begin his service about the middle of June. The Evanston Church is to be congratulated upon securing a pastor so soon after the retirement of Dr. Greene. It was a novel but delightful experience to have the retiring pastor present at the meeting when his successor was chosen, he himself advocating the call and voting with the other members.

Englewood—Pastor Ford supplied at Tremont Temple, Boston, on April 25, and the local papers talked of a prospective call there. At the suggestion of the trustees the church has recently adopted resolutions that an honor list of all regular contributors to the current expenses of the church shall be placed on the rear wall of the church auditorium. Provision is made for those who may be too poor to subscribe at least one cent a week. Of course, amounts are not published. In this church, as in many others, there are a number of members who are able to subscribe liberally, and would do so if they subscribed at all, but have not made this covenant obligation a matter of conscience. This is a plan that other churches might follow with profit both to the members and to the current expense fund.

Morgan Park—The church has suffered loss in the recent death of three of its prominent members: Mrs. D. H. Cooley, Mrs. A. M. Conant and N. F. Swartwout. The church is gaining in accessions of Baptists who are seeking homes on the Ridge. Pastor Chalmers goes to the Northern Baptist Convention as the representative of the church.

Joliet—The Eastern Ave. Church, under the pastorate of R. Edward Sayles, is making most encouraging progress. During the last few months fine progress has been made. The Sunday-school is growing, the Sunday congregations have largely increased, the ordinance of baptism has been administered quite frequently, and, on a recent Sunday, the hand of fellowship was extended to thirty-four new members, the majority of whom were recent converts.

At the Ministers' Conference on April 26, Pres. J. A. Leavitt, of Ewing, Ill., gave a paper entitled "The Relation of Education to Democracy." It claimed to show a lack of the democratic spirit in the home life of today, in the state and the church. The speaker attacked what was termed the tendency toward central-

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Messiah Church—The members of our brotherhood should feel much encouraged at the results of their entertainment course which was completed a short time ago. Besides the benefits derived from the course, socially and intellectually, the society netted over $200. The last concert, which was in the form of a benefit for one of the members who had met with severe reverses through a long and dangerous illness, was a great success. Another event worthy of note was the oyster banquet served by the losing to the winning side of the Baraca class. This is the young men's Sunday-school class, and the banquet was the final outcome of a contest of the two sides for several months in points for membership and attendance. The class is an energetic one and we trust a helpful one.

Millard Ave. Church—The church has had an exceptionally successful year. The mortgage of $1,500 has been paid and forty-five members received into the church. The second week in May was held as a week of meetings in recognition of the completion of the first year's pastorate of Rev. H. R. Waldo.

Hammond—One hundred and fifteen additions have been made in the last year to the First Church. The pastor, Rev. J. E. Sharp, Ph. D., has occasion to give the hand of fellowship at each communion service. We are now in the midst of evangelistic meetings conducted by Rev. G. H. Thompson, of Waterloo, Iowa. Dr. Matthews and others, of Chicago, were among those to take part in a series of preparatory meetings. The Sunday evening meetings have been of an evangelistic nature. The church recently purchased a site for a new church building for which it is now making plans.

Normal Park—The church has been looking forward with pleasure to the entertainment of the Chicago Baptist Association on June 3 and 4. The work of all departments shows gratifying progress. The Psychotherapy Class has closed a helpful series of bi-weekly studies, discussing especially the mutual influence of mind and body in health and disease. The Brotherhood held a special meeting for fathers and sons on May 28. About forty boys were present as guests. The feature of the evening was an illustrated "Health Talk on Sexual Hygiene" by A. R. E. Wyant, M. D. The earnest, thoughtful attention of the boys showed that this is a work that should be undertaken by every brotherhood organization. Pastor Anderson is spending his strength up to the limit in local and denominational effort. Dr. and Mrs. J. B. Thomas will go to Portland as our representatives.

Covenant—Reports show $9,000 raised by the church for all purposes, of which $1,700 was for benevolences, the largest giving in the history of the church. A new organ has been installed at a cost of $2,700. Six received the hand of fellowship at the May communion.

Berwyn—The yearly report from our church to the association shows our present membership to be 247. There have been eighteen baptisms and the same number nave been received by letter. Losses by letter, death and erasure number nineteen, making a net gain of seventeen. Our financial report shows $7,131.35 expended on our local work. This amount includes nearly $2,500 paid on the mortgage. Our benevolences have amounted to $951.73, making a total of $8,083.08 contributed for all purposes. Pastor Abernethy has completed ten years of service, and knows where every member of his church is. He will leave about June 15 for Portland where he will attend the Northern Baptist Convention as the representative of the church.

PERSONALS AND ITEMS OF INTEREST.

At a recent meeting of the Ministers' Conference, Rev. A. F. Purkiss, of Elgin, gave a helpful paper on prayer. Some of the benefits of prayer were shown to be the acquisition of new moral vigor; the giving of a new perspective to things material for physical needs may often become spiritual; prayer for others exerts a definite force upon personality by which others are led to make right personal choice. Prayer for revivals, for church work and specific cases of need, was shown to be effective from well attested incidents of answers to prayer. It is the surrender of the whole life to God. More time for prayer was urged.

Why should Episcopalians and Catholics be the only churches to put special emphasis on the receiving of Easter offerings. Dr. Myers' church, the Immanuel Baptist, received $1,800 from such a source.

Dr. H. Francis Perry, after five and a half years' pastorate of the Jarvis St. Church, Toronto, Canada, going there from Chicago, accepts the unanimous call of the First Church, of Vancouver, B. C. During his pastorate at Jarvis St. Church he has received 660 members, 227 of these by baptism, and the church has raised for various purposes about $145,000. The present membership is 1,069. Vancouver is a city of some 100,000 population and the Baptists of the First Church are planning to build a $50,000 house of worship.

Dr. Lounsbury has reason to rejoice over the fact that the contributions for the Missionary Union from his district for last year were $51,403, which was an increase of $15,686 over the previous year.

Pilgrim Temple—Rev. C. W. Webb, recently pastor of the Marion Ave. Church, Aurora, has accepted the call of this church and began work here on May 9. His address is 34 La Moyne St. Dr. Webb has a good record and will surely do efficient service in Chicago.

ization in the organizations of Baptists, both in the South and the North, an attack which called forth some pertinent questions from members of the conference as well as disapproval. The speaker also arraigned certain teachers in our educational institutions. No discussion followed the paper.

The commencement program at Ewing College, Ewing, Ill., includes the baccalaureate sermon by Dr. W. P. Throgmorton, and addresses by Hon. W. J. Bryan, Dr. W. A. Matthews, of Chicago, Dr. George C. Moor, of Toledo, Ohio, and Dr. B. M. Bogard, of Arkansas. The cornerstone of the new Carnegie library building will be laid on June 10. It is announced that hereafter the college will be in organic relationship with the Illinois General Association, the organization of the churches which withdrew a year or so ago from the Illinois Baptist State Convention.

Rev. G. A. Hagstrom says concerning the Swedish Baptists of America: Our churches and members are a part of the great Baptist brotherhood in this country, and we wish to be considered as such, but we do not wish to be taxed unreasonably beyond our power to bear. We are a company of 355 churches and 26,865 members, with a church property consisting of 319 houses of worship, 119 parsonages valued at $2,121,505.54, or deducting the indebtedness of $316,355.27, leaving a net property value amounting to $1,805,150.27, the result of only fifty-six years' labor in this country. The total contributions to all religious purposes amount to $518,323.20 for the year 1908, making an average per capita of $19.25, which is a fair average, taking every member enrolled on our books into account. Although the year 1909 was not a favorable year for the wage-earning class of this country, yet the increase per capita was 50 cents per member during the year.

On the evening of April 30 one of the largest halls in Chicago, seating something like 3,000 people, was packed to hear the second debate between Pres. Samuel Dickie, of Albion, Mich., representing prohibition, and Mayor David S. Rose, of Milwaukee, opposing. The addresses, covering in all three hours, were listened to with attention and excellent order, there being few interruptions and no rowdyism. The interest manifested was intense and the cheering on both sides was enthusiastic. Dr. Dickie appeared to "get on the nerves" of his opponent and the latter at times was nervous and excited, but nevertheless made as effective an address as could be expected from his premises.

Rev. Thomas Dixon, father of Dr. A. C. Dixon, of Chicago, Thomas Dixon, Jr., of New York, and Rev. Frank Dixon, of Washington, died on May 1, in Raleigh, N. C. He was nearly ninety years of age. He was pastor of one church for fifty-six years and until within two months of his death. He baptized over 5,000 converts, not as a traveling evangelist or missionary, but as pastor and for the most part within the confines of one county, the population of which to this day is not more than 25,000.

Those who have come to know Miss Blanche G. Loveridge, former secretary of the Woman's Foreign Missionary Society of the West, and who are familiar with her work, will be sorry to learn that she has resigned her position as an officer of the society, the resignation to take effect in August. Miss Loveridge was a teacher before she became a missionary secretary, and she returns again to educational work, becoming dean of women at Denison University, Granville, Ohio. We are sure she will be successful in this work as in her previous service.

The dedication services of the Baptist Missionary Training School Building, under the auspices of the Woman's American Baptist Home Mission Society, were held Tuesday evening, June 1, at eight o'clock. The program was as follows: Chairman, Rev. B. A. Greene, D. D., dean of the faculty. "Organization and Growth of the School," Mrs. J. N. Crouse; "History of the Building," Mrs. A. G. Lester; "In Memoriam," Rev. Johnston Myers; "Influence of the School on Chicago," Rev. R. E. Manning, D. D.; "Our Students and Their Fields," Mrs. John Nuveen; "The Future of the Training School," Rev. D. D. McLaurin, D. D.; Dedicatory Prayer, Rev. B. A. Greene, D. D.

Dr. Myers, president of the Chicago Executive Baptist Council, reports that at the meeting of the council held in the Immanuel Church building, April 30, progress was shown along all lines. The president's report brought out the fact that time was necessary to win the confidence of the people. Nearly all of our pulpits in Chicago are supplied with permanent pastors. We have lost no property. Several important interests are about to place their property into the hands of the council. The work of Chicago Baptists is being thoroughly organized and placed in such a position that large gifts are

expected in the immediate future. In making up the budget for the coming year Chicago Baptist churches are requested to bear in mind that large gifts are expected from the churches for our local work another year. The meeting was one of promise and encouragement.

In the thirteen states forming the particular field and constituency of the Southern Baptist Convention there are 18,918 churches with a total membership (exclusive of Negroes) of 1,888,890. Baptisms to the number of 126,651 were reported. The number of Negro Baptists in the southern states is estimated at 1,829,683.

WOMAN'S BAPTIST MISSION UNION.

The regular meeting of the Union will occur June 8 at the Elgin church, Chicago and Geneva streets. The special train will leave Fifth Avenue Elevated Station, near Quincy street, at 9:15 a. m.; Marshfield avenue at 9:19, 52nd avenue at 9:35, and Desplaines avenue, Forest Park, at 9:40, arriving in Elgin at 10:45 a m. Some one of the committee will be at each station, at any one of which round trip tickets, costing 60 cents may be obtained. Tickets may also be had on the train going. There will be a special return train leaving Elgin at 3 p. m., but return tickets will be honored on any train.

June 8 is Training School Day, and in connection with an interesting program Miss Church will present the graduating class.

Mrs. A. R. E. Wyant, Cor. Sec.
6951 Stewart Ave.

MISSIONARY UNION OUT OF DEBT.

We rejoice to announce that the Missionary Union has closed the year without debt. During the preceding year about $77,000 had been added to the deficit and if the receipts of this past year had been no more than those of the preceding year the debt would have been increased by about that amount. As it is, however, not only has this increase of indebtedness been avoided, but the whole accumulated debt of $158,00, with which the year began, has been entirely wiped out. As the books were closing it appeared as though there would be a small deficit, but at this juncture a friend generously offered to give, up to a limited amount, such a sum as might be needed to close the year without debt, so that it is possible to report an exact balance of expenditures and receipts. The total appropriations of the year were $986,971.96, and the receipts, as explained above, exactly equaled this amount.

The receipts from churches increased about $90,000 over those of the preceding year, but the gain in this item alone was not sufficient to clear the union from indebtedness. It was, however, an advance of about 25 per cent, a fact which is noteworthy and affords occasion for rejoicing. It shows what can be done when an organized effort is made, and it gives ground for large encouragement for the future. However, had it not been for a remarkably large amount received from legacies, $208,371.63, it would have been necessary to report a large deficit. This fact, that the legacies saved the day, should not be overlooked, for it cannot be expected that as large an amount will be received from this source during the coming year. If success is to be reported a year hence, the receipts from the churches will need to be increased considerably.

Undoubtedly the budget-apportionment campaign is largely responsible for the good showing from the churches. The able support by the denominational press was also a large factor. The apportionment compaign was practically confined to the last few months or weeks of the year. Plans are already under way for new apportionments and the churches will have a much longer time this year in which to raise them. Many churches, too, which thus far have not felt the influence of the new movement will be brought into line. If as earnest an effort is made as during the past year, it may be expected that at least as large an amount will be received during the coming year as we are able to report at this time. The responsibility will rest largely upon the pastors to see that there is no reaction in their churches.

We are profoundly thankful to God for the way in which he has blessed us, and we ask for the earnest prayers and continued cooperation of the members of our churches as we enter the new year.

Thomas S. Barbour.
Fred P. Haggard.

WOMAN'S MISSION UNION.

The mission union met with the women of the Englewood Church, on Tuesday, May 11, with over 500 women in attendance. In addition to the business of the morning, a symposium on the Forward Movement for missionary education was a most interesting and profitable exercise. Mrs. Katherine S. Westfall gave a short historical sketch of the movement, followed by Mrs. L. E. Regan, who told of the movement in practice in the Covenant Church.

The value of presenting the work of missions by story telling was admirably illustrated by Miss Blanche G. Loveridge. The last speaker of this session was Mrs. M. A. Tribolet, of Burma, who gave a clear and vivid picture of school life in Burma.

As was previously announced this was to be reunion day for the union, and the afternoon session was devoted to roll calls of former presidents of the union and mission workers in Chicago. Letters of greeting were read from the following ex-presidents: Mrs. Galusha Anderson, Newton Centre, Mass.; Mrs. L. A. Crandall, Minneapolis, Minn.; Mrs. N. T. Gassette, Paris, France; Mrs. W. M. Lawrence, East Orange, N. J. Those ex-presidents present were: Mrs. R. R. Donnelley, Mrs. John H. Chapman, Mrs. R. J. Rundell, Mrs. A. G. Lester, Mrs. W. W. Waite, Mrs. H. F. Goggins. A history of the union was written and read by Mrs. J. H. Chapman, the first president. At the request of the president, fifty women rose to the call for those who had worked for twenty years in the missionary societies of the union. A report of the meeting of the foreign society at Ottawa, Kans., was given by Mrs. D. D. McLaurin.

The following missionaries, working in Chicago, spoke briefly of their work: Miss Jennie Peck, among the Negroes; Miss Eva, Worth, Finns; Miss Knop, Germans; Miss Neilson, Danes; Miss Nelson, Swedes. The union then adourned to meet in Elgin, June 8.

Mrs. F. W. Johnson, Rec. Sec'y.

YOUNG WOMEN'S MISSIONARY UNION OF THE CHICAGO ASSOCIATION.

The regular meeting of the Young Women's Missionary Union was held at the Lexington Ave. Baptist Church, May 18, 1909.

The devotional exercises which were very impressive and conducted in a little different manner from usual was led by Miss Jennie Dorr, who graduates this year from the Training School.

Representatives were present from sixteen societies, one new society uniting, that of the Bethany Church.

It was voted that $15 be given to missionary work, to be equally divided between Home and Foreign Missions.

The Union accepted the invitations from the Morgan Park Church and Training School to help receive at their annual receptions, that of Morgan Park in October and Training School in February.

After listening to a selection rendered by the Training School Quartette, the speakers of the evening were introduced, Misses Lund, Mendoza and Diaz, from the Training School. There are sixteen or seventeen nationalities represented at the Training School this year. Miss Mendoza, who is a native of Mexico, gave a short description of her country as to climate, vegetation, etc. The people can be divided into three classes, wealthy, middle class and the very low class. The chief or main cause for the third class being so low is on account of drink. There is no place where the curse of liquor is so bad as in this country. Infants are fed it and children are forced to drink it even through persecutions and terrible sufferings. Different denominations working in this country applied to the government for help and with the aid of the public and private school teachers temperance societies have been formed, and they have been able to close all liquor places on Sundays.

Miss Lund, whose father is Swedish, was born and Spain and went to the Philippines four years ago. Missionaries are working on three of the largest islands, the population being 9,000,000 with less than one hundred Christian missionaries, all denominations included. Mohammedism and Catholicism are the main beliefs. The Bible was translated into fifteen different languages by her father and she helped translate the New Testament in three languages. In many stations there is one missionary to twenty churches with a few ignorant native preachers. Many people come seventy, eighty and ninety miles to hear the Gospel. Children walk five miles to come to Sunday-school in the hot tropical sun. A Catholic friar coming over from Spain said that there was no use working among the Filipinos, as they had no soul. But they have and Miss Lund says they are hard to get at but once found you can always keep them.

Miss Diaz, who is a Cuban, was dressed in the Filipino clothing that we might get an idea of their dress. Miss Diaz did not speak to us, as she has not yet gained sufficient knowledge of the English language.

After a duet in Spanish by Miss Mendoza and Miss Lund the meeting was closed with prayer by Mr. Langley.

Carrie B. Stronach,
Recording Secretary.

A MISSIONARY LETTER.

Dear Children of Maplewood Baptist Sunday-school:

"I'm a pilgrim, and I'm a stranger,

I can tarry, I can tarry but a night," never seemed more real to me than during our recent tour of two months to some—only a comparatively small number of our hill people—Lahoo. In many Shan towns we could not even spend one night.

We prepared for a three months' tour; but were called home because of a serious accident to Dr. Harper. We had just been joyously welcomed at Nam Si Pang, a town near the Chinese border. We had planned to remain here several days, but when the sad news reached us, we immediately began arrangements for the homeward march of seven days over and around mountains and across streams.

In attempting to catch a large, refractory horse the doctor's right wrist was seized by the animal, badly bitten, severing the ligaments and breaking both bones of the fore-arm. For several days serious consequences were feared, but now, after three weeks of intense suffering, the wound seems to be healing nicely and danger of blood-poisoning overcome.

Do you know what is means to prepare for a three months' tour? Pack ponies, saddles, saddlebags, and feed bags to be renewed and repaired. Cases for provisions to be rehinged and strengthened, and needed

food supplies to be selected, arranged and conveniently packed so that untying of many packs may be avoided. A large quantity of toast and bread must be prepared, then sunned, tinned and watched by the way lest mildew render it unpalatable. Then there is the tent to be remembered, with camp beds, bedding, stools, table, dishes, cooking utensils, tools, etc. Clothing? Yes, just as little as possible to keep decently clean and fairly warm. One must have a number of wraps for the early morning which can be shed as the sun becomes hotter and hotter, and donned again at sunset.

At last we mount and are off. Thirteen ponies, an immense mule, eleven boys, our evangelist and ourselves make quite an imposing caravan. Our first stage is short, but hot and dusty. The second day, we left the plain, and gradually ascended the mountains, higher and higher, by a narrow jungle path so overgrown with brambly bushes that we had some fear of sharing Absalom's fate. Hundreds of hills and mountains, and many rivulets and streams must be crossed. The ever changing works of God reveal to us constantly His wondrous power and majesty. Oh, that you could see, from one of our highest peaks, the mighty expanse of mountain land, the soft, fleecy clouds resting like snow upon many summits, which tower into the clear azure above. There, upon that highest peak, what do I behold? Not a cloud, but a pagoda or a monastery—emblem of heathenism pointing heavenward. Are the hearts of the builders reaching upward to find the unknown God?

Arrived at our out-station, Mung Yawng, we have barely time to inspect the compound, small home and chapel, before our native evangelists and pupil teachers began to arrive, with their people, from surrounding hill towns, to attend the association. This assembly included Lahoonas, Lahooshi, Samhtoons and a few Ahkas. All understand more or less Shan, but it was necessary to hold separate meetings for the Samhtoons, as they understood so little. Sessions were held in God's own temple, in the grateful shade of the clustered bamboos, lighted at night by the cheerful camp fire.

The baptism of seventeen, on the Sabbath, in a crystalline stream, was a most enhancing scene, reminding one, as a church baptism never can, of the long ago scene in Jordan when the heavens were opened and the Father's Voice exclaimed, "This is my beloved Son, in whom I am well pleased." One elderly woman could hardly await her turn, and ran to the baptizer. Her face fairly beamed with joy as she arose from her burial with Christ. Of the number baptized, fifteen were Samhtoons, five Lahooshi, and one Ahka.

After seven very full days we are off to the hills of the Samhtoons. In many villages the Gospel is heard for the first time. At Wan Pai, the home of several who had just been baptized, we spent nearly three days visiting people in their homes and instructing teacher and interpreter how to work and win. Wan Pai is a village of 186 houses (most of them containing several families), built almost on the summit of an exceedingly high, steep and rocky mountain. At first we were greatly feared. Coming from a home, one day, we approached a group of women and children gathered about a small steam, which flowed through a bamboo acqueduct. They were washing their clothing, bodies, hair, etc. Spying us they fled in terror. So great was their haste that a babe was left for a small girl to seize, throw upon her back, and scamper away. Upon another occasion a few, less fearful, were induced to draw near and examine a nickel watch, hear it talk, and see its hands move. At the same time a picture roll is produced, which attracts others, a song is ventured and the Gospel preached.

Three times we and our packs were ferried over the Nam Lwi (River Looie) and our ponies compelled to swim. You would enjoy the sight. The current is rapid and wide so they had quite a time. The old mule carried our tent and our boys' blankets. Crossing one stream, not very deep, she decided to take a bath, blankets and all.

At Mung Yang, the place of our second association, we found our school well attended and doing excellent work. The pupils do much to support themselves. The expense of each one, to the mission, being but one rupee (30 cents) per month.

Our compound is located between two monasteries. We built a home for the teacher, and the people have built a neat chapel and dormitory. The chapel being too small, three meetings daily for the Lahoos were held in a booth. The Wahs met in the chapel. Instruction was ably given by Sara Bate and other teachers, upon subjects most needed for their spiritual and temporal advancement. School sessions were held in which all teachers and classes participated. We were surprised and delighted with the work of almost all the teachers and pupils. One day of the six was devoted to instruction and practice in athletics,—a jolly good time, all laughing, shouting, and cheering. The people not only provided their own food, but a bullock and several porkers in which we all shared, adding zest to the feast. The contribution, both here and at Mung Yawng, was large, considering the poverty of the people. The demand for teachers exceeds our supply, though many towns are not yet able to support one.

Sunday, Feb. 14, thirty-three confessed Christ in baptism and were joyously received into church membership. Besides regular meetings many conferences must be held with teachers and others. It was pleasant, after the day's services were over to see the different groups gathered about their camp fires and to hear (above the din of the monasteries) the sweet songs of redemption in Shan, Lahoo and Wah,—a medley, to be sure, but very inspiring.

Now again the farewells have been spoken, camp has been broken, and our march is resumed. Steep ascents and rocky declivities, where one must be at obtuse or acute angles to his saddle a good part of the time increase the interest of the journey. On the morning of the third day we reach a lofty Lahoo village, Mawn-Ca'n, where we camp and hold three services. Such a wee chapel here, and in it at all times, such an interesting contribution box. It is a section of a bamboo joint, with a nicely fitted wooden stopper. It was heavy with the weight of a goodly collection of coins.

Again we are en route. We have gone but a short distance when we are met by several men, who have come to escort us to their town, Nam Si Pang. As we approach, the boys come out to lead our ponies and men, women and children are lined up along the path to greet us. They are all clean and in holiday attire. Their garments are home spun. Those of the women being beautifully decorated with fancy stitching, silver buttons and buckles, while those of the men are plain. The women also wear silver bracelets, neck rings and ear rings.

These are a very industrious people. They have built a fine chapel and are sending their children to school. The teacher and his wife are native Christians who have had but little education, yet are doing most excellent work. He spends some time preaching and teaching in adjacent villages, his wife taking charge during his absence. They have made many charts and some slates of wood, stained black. Being in a hill town the school and teacher receive almost their entire support from the people; only a very small sum in addition being given to the faithful teacher, who was formerly a slave to opium. It is our aim to establish these self-supporting schools in hill villages as rapidly as possible.

Immediately upon our arrival messengers were sent out to adjacent towns to inform the people of our presence; to invite them to come and see us and to be present at the meeting. They were also invited to the wedding and feast which had been planned for the following evening. One aged couple arrived the same night and came into our tent, as we were retiring, to shake hands and to tell us how glad they were we had come. The old woman was most profuse in her greetings and said that she had been blessed of God in being permitted to look into our faces. No white woman has ever before visited these towns.

All of the gladness was changed to sadness when a messenger arrived bearing the news of the accident to Dr. Harper. Our plans to remain were immediately changed to preparations for a hasty departure. Early the next morning our pack ponies were loaded and started. We then repaired to the chapel, which, to our great surprise, the teacher and pupils had hastily and most beautifully decorated with several varieties of fragrant white blossoms. The people crowded the chapel and after a short service, a Christian wedding ceremony was performed by Rev. Bate. Congratulations to bride and groom, a hasty hand shaking all around, many expressions of sorrow because of the accident and our recall, and we mount our ponies and are off. We left Sara Bate to continue the tour and carry on the work as it had been planned.

Villages like this are most encouraging and rejoice our hearts. Would that all were as promising. How can they follow Christ's teachings except they know them? How can they know except a teacher be sent? Besides the supervision of evangelism for these 9,000 young converts, the preparation of books and the training of preachers, Mr. Antisdel has now to look after three buildings under way, care for the sick and dress Dr. Harper's arm daily.

Your Tailoi boy went with us on this tour and was so helpful. He speaks three languages, prays so fervently, and preaches so tactfully from picture charts we left him in a hill town near the Chinese borders and feel sure that with your prayers he will win many converts to Christ. Very sincerely yours,

Mrs. C. B. Antisdel.

Kengtung, March 30, 1909.

THE HOLINESS OF BEAUTY.

Sermon preached at Memorial Church of Christ on Sunday morning, March 28, by Herbert L. Willett. Text Eccles. 3:11, "He hath made everything beautiful in its time."

Jerusalem was deemed by all patriotic Hebrews the most beautiful city in the world. Of it they sang in a hymn of praise, "Beautiful for situation, the joy of the whole earth is Mt. Zion on the side of the north, the city of the great King." In it there arose the temple, a costly and beautiful structure, the pride of every Hebrew heart. It had been constructed by skilled artisans and artists brought from foreign lands for that purpose. They believed that in early times their fathers had borne through the wilderness a tabernacle whose stately beauty was the wonder of the desert tribes, and that this tabernacle was a fitting precursor of the temple whose imposing grandeur they regarded as the fitting embodiment of the majesty of God.

From this beginning of the national education in the love of beauty, it was natural that there should grow a sense of the divineness of that quality in all life. To be sure, the later and more conservative interpretations of their law did much to prohibit the use of art in plastic or pictorial form. But the love of beauty could not be quenched, and when there were such impressive sanctions of that feature in their worship itself, in the garb of the priests, the forms of altars, the decoration of curtains, and the symmetry of pillars, it was impossible to escape the thought that God is a lover of beauty as well as of holiness, and that as sovereign Artist of the universe, he has sought to impress his children with the desire for beauty as one of the aids to holiness.

What is beauty? The simplest of all definitions men have given is that it is truth toned with emotion. God is truth and this truth of his being is beautiful because it is the most obvious and essential of the qualities of his Godhead. All he makes in the long process of creation is beautiful because it expresses his own will. God is the supreme Artist, and nature but furnishes the plastic materials which he employs for the expression of his ideals. Whatever is ungracious, inartistic, deformed is untrue, because truth is not only reality but the essential character of things, and this ideally is always simple, sincere and beautiful.

Nature is full of the beauty-loving activities of God. The changing seasons with their gorgeous colors, the heavens with their deeps of blue, their shining stars, their balancings of clouds and their chariots of sunset flame, are all his work and the expression of his artist life. The snow, the frost, the forests breaking into wild music at the approach of the storm, the spring coming to unlock the secrets of the hills and send every stream singing on its way to the sea, the far-stretching carpets of green which the springtime spreads, the yellows of summer, the reds of autumn, the mountains uplifted to the sun, the sea, vast, tumultuous, ever-changing in color, form, motion, all these are God's ways of expressing the great truth of his life. They are his ways of spelling out the lesson of beauty to men who, like him because they are in his image, have a sense of beauty in their souls. No wonder that the psalmist cried in ecstasy of his appreciation, "How wonderful are thy works, O God. In wisdom hast thou made them all; the earth is full of thy glory." It must have been an ecstasy which in more scientific terms was uttered in the words of Kepler as he studied the movements of the stars "Oh God, I am thinking thy thoughts after thee." Such an appreciation of beauty in its simple wonder and truthfulness is in some true sense a realization of holiness. For if holiness is beautiful, none the less is true beauty holy.

Perhaps it was not without some consciousness of this fact that human efforts at art took their form. Students of archaeology are telling us that back of the simple patterns which adorned primitive pottery and blossomed forth still further in early Greek sculpture, architecture, and painting, the dominant motive was religious.

The love of beauty was the inspiration of classic art. The painting of Cimabu that was borne with triumphant rejoicing through the streets of Florence as the token of a new art which had dawned upon the world, was the face of the madonna. Giotto followed on with fresh inspirations, all drawn from religion, and his canvasses and campanile alike tell of the religious motives that dominated all his work. It was the mingling of joy and adoration, the free and joyous spirit of the Renaissance, tempered with the sense of awe and mystery which religion had brought into life. Churches sprang up all over Europe, masterpieces, many of them, expressing not only the veneration of holy things but the passionate joy of expending one's powers and dearest treasures in the service of God. Those spires uplifted to the sky were silent prayers in which the artists, architects, and artisans combined with the populace who furnished the gold for the enterprise to register their conviction that holiness required the most beautiful embodiment, and that beauty itself as expressed in tower, arch and statue was itself a kind of holiness.

So has it been with music. Men have sung in many keys and on various themes. But never has music been so enduring and inspiring as when religion has been the motive. The great names that have endured are those of the men who have been preachers of righteousness as well as the singers of great anthems. Hayden, Mozart, Handel and Wagner have used this noble instrument to lift the soul by means of beauty up to

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God. No other themes endure as do those which the spiritual life has inspired.

The same is true of poetry. The great poets have been prophets of righteousness. Others may have spoken in terms even more entrancing, but their music has not endured. It is the great singers like Dante, Milton, Wordsworth, Browning, and Tennyson whose songs were inspired by the Christian faith and who in turn have inspired the generations. When the human soul reaches its highest form of expression, it breaks forth into worship, for God has made us for himself, as says Augustine, and our souls are ever restless until they rest in him.

It would be a fascinating but unnecessary work to trace the idea of beauty in the holy scriptures. Certainly the writers of the Bible were little conscious of deliberate effort to put their high and glorious thought into merely ornate or artistic expression. We can never quite think of the authors of Job, the Psalms, or the Canticles as running back over their lines to test their metrical precision or to note their cadences. Yet how very significant is the beauty of the word of God. Whether in prose or poetry, its stately and mysterious charm haunts the soul of the reader and listener. There is beauty all the way from the first grand choruses of Genesis, that seem like the rolling thunder of some mighty orchestra, on through the changing moods and varying harmonies of the Old Testament and the New until the armies of heaven lift triumphant notes of praise around the throne of God in the grand finale of the apocalypse. The words of the Bible are winged words of music and their beauties are like the jewels with which the vestments of priests and kings are set. Who that has permitted himself to dip into the rich and fascinating pages of the Bible with any sensitiveness to beauty of style does not find his heart quickened and his spirit thrilled by the lingering music of psalm, proverb, sermon and story with which the chapters of the word of God are crowded.

But beyond this music of the written word is the beauty of character which is the Bible's foremost theme. In the men and women who pass in stately procession across its stage, this quality of beauty is everywhere apparent. To be sure, there was no perfection of holiness in Jonathan and Joseph, Miriam and Mary, Paul and John. There abide in them the weaknesses and failures of our fragmentary human life. But in them all there is some suggestion of that beauty which shone in full splendor in the face of Jesus. They are all the fitting companions of our Lord, and when we turn to him, we may behold at least the face of one whose words still hang in the air like banners after all the centuries since he walked with us, and whose words go forth through all the earth like spirits.

Here, then, is a power for righteousness not always discerned by the teacher and the preacher. Christianity is not merely a way of reforming men. It is the inspiration to a life so beautiful that it becomes a work of art. In the production of such a life no effort is too costly, no attempt without some success. The mother is helping to impress upon the child the elements of a divine perfection which shall make it in some true sense the expression of the perfect life of God. The teacher, in dealing with the most backward and delinquent pupil, catches the vision of a light that never was on sea or land, which may emerge from even the least promising of all her students. It is the perfect life of Christ which she is trying to reproduce in that soil. The business man knows that his daily task is not alone a struggle to maintain the common honesties of life, but as well to keep bright before him the ideals of an artistic character without spot or wrinkle or any such thing.

The woman who is leader or follower in a social circle gains truer conceptions of the ends of life than those which depend upon the imitation of artificial and transient beauty. It is a deeper beauty which we discover in the faces and characters of those who are living afresh the life of God, in whatever rank of the social order their experience may fall. The workman who takes up with artistic precision and thoroughness a bit of craftsmanship that falls to his hands is in some true way interpreting the holiness of beauty, in the simple truthfulness of his endeavor, to his fellow men. For all life is a work of art in so far as it is informed by the life of Jesus. He is the true, and, therefore, he is the one most beautiful of all, "the chief among ten thousand and altogether lovely." To be found in the number of his followers, to know his truth and by that truth to be made free, to catch the vision of the King in all his beauty, to abide evermore in the joy of his service which is holiness and truth, this it is to be the child of God and to find ones place in the growing company of those who are the real artists of the world, the first born of the kingdom of heaven.

CHARLES STELZLE IN GREAT BRITAIN.

By Rev. Richard Roberts.

Few institutions of our time, whether in America or Great Britain, are full of such monentous possibilties as the labor movement; and many students of this movent, both within it and without, have viewed with not a little misgiving not only its independence of the organized Christianity around it, but its growing antagonism thereto.

That this feling is largely due to the tardiness of the church to recognize its obligations in the sphere of social reform is beyond question; but it is equally beyond question that it is most of all due to the mutual ignorance of the church and labor. The problem which has presented itself therefore to Christian leaders who recognize the fundamentally ethical aim and character of the labor movement, is how church and labor may be interpreted to one another so that the mutual suspicion of both may give way to a readiness to co-operate in matters in which both alike are concerned.

British Interst in American Leader

Many British observers have been for some time watching with anxious interest the experiment of the American Presbyterion Church which is identified with the name of Rev. Charles Stelzle; and already two churches, the United Free in Scotland and the Presbyterian in England, were preparing tentative approaches along similar lines. In almost all the British churches there have been for some years societies and unions for the systematic study of social problems; but hitherto there had been nothing in the way of a stated attempt to define the relation of the church to the labor movement, or to outline that area of social reform within which the church could rightly co-operate with labor.

When it became known, therefore, that Rev. Charles Stelzle proposed to visit Great Britain, it was natural that those who knew him and his work should expect great things. These lines are intended to be given to the movement in Great Britian in favor of the rapprochement of the church and labor. On one occasion the term "historic" was applied to his visit, and it is no exaggeration to say that he has given a permanent impulse to the feeling that the church and the labor movement have so many interests in common that, as far as those interests are concerned, church and labor ought no longer to stand apart.

The extent of the interest in the problem, and in that endeavor after its solution to which the American Presbyterian Church now stands committed, is clear from the unusual amount of publicity which Mr. Stelzle received in Great Britain. Few foreign visitors receive so much.

He was interviewed by several of the great London dailies—The Daily News, The Morning Leader, The Daily Chronicle; and the leading religious weeklies—The British Weekly, The Christian World, The British Congregationalist, The Sunday School Chronicle and The Christian Outlook—recorded at great length the conversations of their representatives with Mr. Stelzle. The meetings which he addressed were also consistently reported.

The American's Interest in Britishers.

Mr. Stelzle did not confine himself to London. He visited Manchester, where he studied the work of the great Methodist Central mission meeting. In Belfast, Edinburgh and Glasgow he spoke at ministers' conferences and mass meetings of workingmen and addressed college students. During his visit he met many of the leaders of the British churches, such as Canon Scott Holland of St. Paul's cathedral; Canon Woollcombe of Oxford House Settlement; Dr. Scott Lidgett, president of the Wesleyan Methodist Conference; Rev. J. E. Rattenbury of the West London Methodist mission; Mrs. H. Price Hughes; Dr. Campbell Morgan; the moderator of the Irish Presbyterian Church and others. He met many labor leaders, both individually and in groups, among them being Messrs. Ramsay Macdonald, Will Crooks, D. J. Shackleton, Arthur Henderson and G. W. Barnes, all members of the British house of commons. Other interesting persons with whom Mr. Stelzle conferred were Messrs. Herbert Stead, warden of Browning Hall Settlement, and Frederick Rogers, the joint secretary of the movement which has lately achieved so signal a triumph in the establishment of national old age pensions.

Our visitor naturally availed himself of the opportunity of studying methods of Christian work in London and the provinces. He had conferences with Mr. James Branch, M. P., president of the Brotherhood Movement, of which no doubt Mr. Stelzle himself will have something to say to the American Christian public. Two great meetings of men's Brotherhoods in London and Manchester Mr. Stelzle addressed with great effect. He is clearly a men's man, and he made a very deep impression at both gatherings. Mr. J. Allen Baker, M. P., also met Mr. Stelzle to tell him of the adult school movement, a significant developement in modern British religious life. The East End of London was visited on several occasions and was as closely studied as time and its vast expanse permitted. Especially was the work done among London Jews examined in view of new develop-

ments in the immigration department. Mr. Stelzle made, moreover, a close and detailed investigation of the great institutional work done by R v. C. Silvester Horne at Whitefield's in London. The Leysian Methodist mission and the West London mission were likewise visited and examined; and Mr. Lindsay's work in Glasgow gave Mr. Stelze an insight into social service in Scotland.

Influencing British Presbyterian Advance.

Perhaps the most outstanding and lasting consequences of Mr. Stelzle's visit are those which will ensue from his conferences with the committees of the Presbyterian churches of Great Britian, which are at the moment considering the problem of the mutual interpretation of church and labor. His visit to Belfast will certainly bear some definite fruit; but matters are not as yet so far forward in Ireland as they are in England and Scotland. In Edinburgh Mr. Stelzle spent a whole afternoon with the General Assembly's committee discussing the situation; and this committee will probably recommend the establishment of a department of church and labor on the lines of the American Presbyterian institution.

In England the synod's committee on the state of religion and morals while in session considering the problem of co-operation with the labor movement, was addressed by Mr. Stelzle, who was afterward "heckled" a good deal by the members present. Some members of the committee had gone to the meting in very considerable doubt, but as the result of Mr. Stelzle's intervention, a series of proposals of the first importance were carried through the large committee with only one dissentient. What fruit for the kingdom of God this beginning will bear in after days remains to be seen. Those who are concerned in this movement are hopeful that the fruit will be very considerable; but whatever it may be, it will in no little measure the result of Mr. Stelzle's timely assistance and counsel.

Mr. Stelzle's fresh and vigorous personality made a great impression on all who met him, and he has got himself many warm and appreciative friends in this country. It was the present writer's privilege to welcome Mr. Stelzle on his arrival in England and to make a few arrangements for his visit; and he has since received very warm testimony to the deep and wide interest which Mr. Stelzle evoked both in individuals and in masses. "He only needs to be heard in order to be felt," writes one leading minister from the north of England. One of the leading journalists of London writes that "one feels that with such a man there are materials for many conversations"; and a well known personality in the world of social reform sent a note of "thanks for introducing Mr. Stelzle to me and to England." This last note gives the writer a credit which is not due to him; but it serves to show the reasoned estimate of Mr. Stelzle which a man of sound judgment and wide experience had formed.

As a public speaker Mr. Stelzle displayed unique power. Whether addressing a company of ministers, or a gathering of young people, or a crowd of workingmen, he made himself felt from the beginning and held his audience in a grip that never relaxed to the end. His passion for his own work, which led him completely out of the beaten track of the foreign visitor, and sent him to study people and to examine methods of work and to consult with leaders of church and labor instead of to the museums and art galleries, was in itself an inspiration and a rebuke. His next visit to England will be a triumphal procession.—The Interior.

THE MOTTO HABIT.

A lady of our acquaintance called at a certain country house and was ushered into the dining-room, for some domestic reason, to await the coming of her friend. The room was pleasantly furnished, but she was puzzled by several neatly printed mottoes which hung conspicuously on the walls. After the entrance of her friend, and the errand upon which she came had been discussed, the lady asked,

"I hope you won't think me inquisitive, but I should like to know the meaning of those mottoes?"

The other woman smiled as she replied:

"That is an idea of my husband's. He grew tired of correcting the children, or hearing me correct them, and by way of example included our own shortcomings. 'Don't slump' is meant for my eldest daughter; she is growing fast and inclined to relax into a spineless, jelly-fish attitude that annoys us. 'Don't fuss' is for her sister, who vents her feelings by arguing and disputing when things fail to please her. 'Don't grumble' is for my son, whose besetting fault is comprised in the admonition. And 'Don't worry' is intended for me—I assure you I find it helps. 'Be lively' is my husband's, and to those who know him requires no explanation."

"I think I'll go home and write out a few for my own family," the lady remarked, rising to go. "In any case it is worth a trial."—Congregationalist.

CHICAGO LAW AND ORDER LEAGUE.

Arthur Burrage Farwell.

(Copy of document presented to the Committee at Springfield, Ill., Tuesday evening, May 11, 1909.)

Regarding House Bill Number 514, introduced at the request of this league by Representative Lyon, and known as the Mayor's Removal Bill, we beg to state, it is proposed by this bill to strengthen the quo warranto law in force July 1, 1881, by adding the following words: "or any public officer who shall willfully fail or refuse to perform any public duty imposed upon him by law."

The object sought is to provide a way by which any executive officer who shall willfully fail to perform his duty under the law shall be removed from office.

The theory of this government is that the majority shall rule, and when a state has enacted a law that it shall be the duty of every executive officer to see that the laws and ordinances that he has sworn to enforce shall be enforced. Any other procedure leads to anarchy.

It is not the plan of our government to allow every executive officer to enforce simply the laws that he personally approves, or believes public sentiment in his community approves. If such were the case there would be no necessity for a general assembly or a city council. It would suffice to simply say to the executive officers: "Do as your whims or desires dictate." In that connection we beg to call your attention to a statement taken from the inaugural address of President Harrison: "If the educated and influential classes in a community either practice or connive at the systematic violation of laws that seem to them to cross their convenience, what can they expect when the lesson that convenience or a supposed class interest is a sufficient cause for lawlessness has been well learned by the ignorant classes."

The Minnesota statutes contain a provision similar to that asked for in the pending bill. In that state a few years ago (I think in St. Croix) a citizen called the mayor's attention to the fact that a certain man was selling intoxicating liquor on Sunday in violation of law, but the mayor refused action. He then, as I remember, presented the matter to the state's attorney, who also refused to act. He then appealed to the attorney general, who immediately began a proceeding against the mayor under the statutes of Minnesota, and carried the same by appeal to the supreme court, which upheld the law. Immediately, I understand, every saloon in that state was closed on Sunday without the necessity for removing a single executive officer.

We believe the same thing would take place in Illinois, if there was a power which would compel all executive officers to enforce the law and carry out their oaths of office.

WOMEN'S CHRISTIAN TEMPERANCE UNION NOTES.

Mrs. Emily M. Hill, President.

The Cook County W. C. T. U. will unite with the religious and temperance forces of Cook County in "The Great Temperance and Law-Enforcement Parade," to take place Saturday, September 25. The general committee of the parade is working to have one hundred thousand in line.

Third W. C. T. U. Restaurant in Stockholm. First Building Owned by White Ribboners in Europe.

"Thursday, April 15, 1909, will always be remembered as a red letter day for the W. C. T. U. in Stockholm. It was the day when a

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whole house, ready furnished, value $40,000, containing a restaurant, was presented to the branch, and dedicated to its great temperance mission. The ceremony which took place in the evening, was attended by a large and distinguished audience. The program consisted besides of fine vocal and instrumental music. At the conclusion of the ceremony supper was served. Earlier in the afternoon the Crown Princess and the Princess Ingeborg, who are both interested in temperance work, had inspected the restaurant."

Victory in the Florida Legislature. A Battle Won with Flowers, Songs, Petitions, and Prayers as Weapons.

"The Woman's Christian Temperance Union opened headquarters across from the capitol, where every one had to pass, and this room became the busy center where petitions were arranged, letters written to the home folks, prayer meetings held, and flowers sent out on their mission of 'intimidation.'

"The state president of the Florida W. C. T. U., Miss Minnie E. Neal, headed the delegation of women workers. Mrs. Mabel P. Dean, recording secretary, and Mrs. E. Nelson of Miami, one of the district presidents, were her able assistants. Over twenty women from various unions in the state were present and aided.

"The liquor men said that if they could only keep the women away they would be all right, and one of the leading opposition papers said that the measure was passed in obedience to the dictates and influence of the women."

Miss Marie C. Brehn, former state president of the Illinois W. C. T. U., will spend the summer months in England and Ireland. She will lecture in Belfast, June 20; and will represent the temperance committee of the Presbyterian General Assembly at the "Congress on Alcoholism," to be held in London, England, July 18-24. As has already been announced in The Union Signal, Mrs. Edith Smith Davis and Mrs. Martha M. Allen will attend the twelfth International Congress on Alcoholism, convening in London, England, July 18-24, not only as representatives of the World's and National W. C. T. U., but as delegates appointed by the government of the United States. They will add to the foreign exhibits a duplicate of our big prohibition map, posters and charts.

BUILDING UP TRUST.

Trustworthiness is contagious; and so is untrustworthiness. One of the surest ways to make others trustworthy is to believe that they are trustworthy, and show them that we believe they are. This habitual trusting of others is also one of the surest ways to build up our own trustworthiness. And one of the surest ways to destroy the trustworthiness of ourselves and of others is to be constantly doubting others. Jesus, of all men who ever lived on earth the worthiest of complete trust, had and showed more confidence in the good of others than any man who ever lived. His very confidence in mankind has raised mankind to a higher standard of trustworthiness than the world had known before his day. If we would be trustworthy, and expect any one to count us trustworthy, we must believe in others and show that we believe in them. Unbelief injures others with ourselves.—Sunday-school Times.

The human heart is like a mill-stone in a mill; when you put wheat under it, it turns and grinds and bruises the wheat to flour; if you put no wheat it still grinds on, but then 'tis itself it grinds and wears away.—Luther.

The most acute of reasoners and most profound of thinkers, the most instructed in earthly knowledge, is nothing except he has also within him the presence of the Spirit of God.—Newman.

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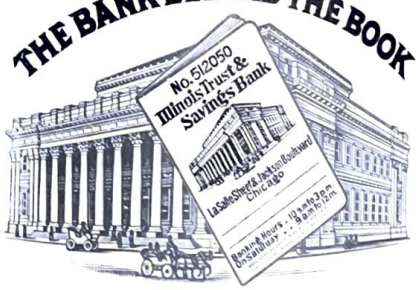

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YOUNG PEOPLE'S CHRISTIAN TEMPERANCE UNION.

Mary F. Balcomb.

Three cheers for the May rally of the Twenty-sixth Ward. The Bowen Methodist Church was crowded. Standing room was at a premium. Dr. Eaton's address was splendid. The audience cheered him for two minutes at the close. The chorus of sixty-five voices sang the "Gloria" from Mozart's twelfth mass. The Waveland Ave. Congregational C. E. won the flag by bringing a delegation of 103. The delegation marched more than half a mile.

The following counties in Indiana voting on the no-license question have used the "Real Issue" in one or more of its forms:

Posey,	Putnam,
Jefferson,	Elkhart,
Gibson,	Tippecanoe,
Vermillion,	Henry,
Montgomery,	Delaware,
Madison,	Jasper,
Greene,	Blackford.
White,	Knox,
Benton,	Starke,
Bartholomew,	Jackson,
Spencer,	Harrison,
Clarke,	Floyd.

Youngstown, Ohio, which votes on the no-license question, June 11, is using fifty of our large "real issue" posters and 18,000 of the "real issue" hangers.

Frank S. Regan, in his famous lecture, "The Fool Tax-Payer," is addressing audiences in the following churches under the auspices of the Young People's Christian Temperance Union:

Millard Ave. Presbyterian, Millard avenue, north of Ogden, June 2.

Ingleside Ave. M. E., Ingleside and Seventy-sixth street, June 3.

Pleasant Sunday Afternoon Men's Club, Tabernacle Baptist Church, Monroe and Spalding. Sunday, 3 p. m., June 6.

Second Baptist, Lincoln and Jackson, June 7.

First Evangelical Association, 9835 Ave. J, South Chicago, June 8.

First Congregational, Maywood, Sixth avenue and Lake, June 9.

Summerdale Congregational, Paulina and Farragut, June 10.

Rogers Park Congregational, Ashland and Morse, June 11.

Woodlawn Park Presbyterian, Kimbark and Sixty-fourth, June 12.

Tabernacle Baptist Church, Monroe and Spalding, June 4.

If every man will be more critical of himself and more considerate of his brother; if every woman will put Christian conscience above taste and social instinct; if every one will study to be unmindful of himself and mindful of some one else; if no one will look for slights, and if when things that appear slights come, they shall be expelled from the spirit; if no one will pride himself upon any fancied superiority, and no one will be sensitive or sore or sour because of imagined inferiority; if benign patience and loving-kindness shall pervade our people; if all open their being to the sovereign love of God and the grace of the Lord Jesus Christ—there will be in this dear old church during the coming year a noble human fellowship.—Rev. G. A. Gordon.

It is true that not every prayer is answered, and that is well. Whoever has prayed knows how foolishly and with what short sight he has often asked, and thanks God that he was not heard. Whoever prays knows also that many petitions have been answered, especially prayers for spiritual good—for a pure, a warm, a joyful heart, for pious children, true neighbors, a quiet age and a blessed death and for the Kingdom of Heaven. These petitions—and these are always the best—are almost always heard when they are earnestly presented.—Gustav Frenssen.

THIS ADVERTISEMENT IS WORTH $1.00

The amount will be deducted from the special rate of $15 for the summer term of two months beginning July 6. We teach the Munson system of shorthand and give credit for stenographic work done in the public high schools. Our school has the *finest* quarters, *best* equipment, *highest* standard, and *strongest* faculty of any shorthand school in the United States.

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MESSENGERS.

By Emilye A. Braddock.

All in the morning drear
I heard a bluebird sing,—
And Sorrow lifted up her eyes,
And Hope, afar, saw sunny skies,
And Love looked into Paradise,
And ghostly fears took wing.

Amid the lingering snows
I saw a daffodil.—
An old man smiled above his staff,
Bubbled a baby's gleeful laugh,
Joy held her cup and bade me quaff,
And take, athirst, my fill.

—Sunday-school Times.

THE WASHERWOMAN'S STORY.

Yes, it's comfortable. That is, I should say yes ma'am. Quite comfortable. They's just us two; not countin' my dead babies. I had such a many babies. None of 'em ever lived more'n a year or thereabouts. Soon's one'd go another'd come. Lord, Lord, such a lots of people goes to waste, that-away. Takin' all the long journey out o' the darks to get here and sort o' losin' heart at first glimpse and just hurryin' back. It ain't reely worth the trouble o' bein' born, is it?

Somehow, I ain't never quite buried them babies I had. I never honed for children, nohows. I couldn't understand what on earth the Lord meant to let 'em come. There wan't usually victuals enough for me and my husband, let alone crowdin'. Looked like He sort o' fergot and let 'em come and got scared and snatched 'em back quick. I allus give Him proper praise for rememberin' in time, 'fore they got old enough to go hungry.

But seems like I cant' let 'em stay dead. Wherever we lived, and it looks like we're pretty much on the hunt for a place to live, usually, wherever we live them little dead babies goes too. Soon's the first night comes and I put out the lamp, there's all them little, little babies!

Sometimes it near about crazes me. There wan't but one ever lived long enough to learn to talk any, and there they all are, waitin' to be took up and hugged. And I'll hear that one that could talk just blabbin, "Ma-ma, ma-ma," and I'll hear her bits of feet goin' pitty-pat, pitty-pat.

Sometimes I just can't bear it, and I say right out, "For Christ's sake, can't you stay in Heaven and lave me be?"

But it ain't a mite o' use. And I just ups and takes 'em all to bed with me and the littlest one has his hand in my bosom, huntin' and my heart's just like a fiddle with them baby fingers pullin' at the strings. Why, don't you know, ma'am? Didn't you never have a baby? Don't you know how your heart takes to swellin' and breakin' when a dead baby's hand is in your bosom and a dead baby's mouth's huntin' your breast?

You didn't? You ain't never had a baby? Lord, Lord, what mistakes this life do make! Here you might have had all o' mine, almost, and raised 'em nice and decent, like folks; and I got 'em all and you never got none. Lord, Lord, such a pity to waste good human bein's that fashion.—Independent.

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WHAT CAME OF "ASKING MARION LAWRANCE."

As a reason for not giving up in the face of discouragement, the editor of the Sunday-school Times wants other Sunday-school teachers to see a letter that recently came to Mr. Lawrance from a teacher who had written to this skilled counselor and guide when it was not at all clear what her duty was. The letter tells the whole story, the name and address of the writer, of course, being withheld as confidential.

My Dear Mr. Lawrance:

Some months ago a very much perplexed and somewhat discouraged Sunday-school teacher wrote to ask your advice concerning class work with boys aged from twelve to fifteen years. She believed that the results, visible ones at least, were not what they should be after months of earnest effort, and she was considering giving her place to another.

I was that worried teacher; the class an extremely difficult one, largely an account of previous lack of training in class.

Of course, there was the ringleader in mischief, the terror against whom I had been warned numberless times. For long months he seemed determined to hide from me any interest he might have in the lessons. I felt that a young man would do better work with the boys, but the actual moment of resignation was postponed from time to time. Something always held me back. Finally it occurred to me to seek your advice, as a disinterested though experienced Sunday-school worker. "Ask Marion Lawrance!"

Very unexpectedly came a personal letter in reply. You found encouragement where I had not; patiently, kindly, you advised patient faithfulness, and closed by advising me to keep the class.

Now I have something to tell you! Two weeks ago seven of the class of nine publicly expressed their desire to be followers of Jesus Christ, and since them two have been baptized and received into the church, one of these being my "worst" boy.

If in any ever so small a way the Master has used me in winning this class to himself, shall I cease to thank Him, or desire any greater honor? I think not. Be glad with me, Mr. Lawrance. How I thank you again for the letter that you have doubtless forgotten about, although it touched my life very closely just then. I do not expect that the lads will cease to be genuine live boys; I hope they will not. But I trust I will always be a better teacher for the experiences of the past months, and for the help you have been to me in this I thank you most earnestly.—Sunday-school Times.

O God, we are not worthy of our spiritual eyesight if we do not publish Thy mercies on the house-top and praise Thee in the great congregation.—Bishop Hall.

We are surrounded by the proofs of the love of Christ; let us see to it that the blinding veil be not on our hearts; that our eyes be not holden that we should not know him.—Watson.

— THE —

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